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## EDITOR'S PREFACE.

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THIS edition of THE HINDŪSTĀNĪ MANUAL will be found to differ but slightly from previous editions in the first or grammatical section ; but the alterations in the other sections are almost numerous enough to give it the character of a new work. It has not been deemed advisable to change the arrangement in any way, but the structure of the Hindŭstānī sentences, and the use of obsolete and provincial idioms and words, called for considerable revision, and this has been effected. An Urdū scholar who has lived in India will not need to be told that the Hindŭstānī of Calcutta, Madras, and Bombay—and this is the Hindŭstānī of a great part of the older editions of the Manual—departs considerably from the purity of the Urdū of Northern and North-western India ; and it is with the view of bringing the language of the Manual to this standard that the numerous corrections have been considered necessary.

A new section on household matters has been added to the work, for the benefit, chiefly, of English ladies in India ; and in this the liberty has been taken of introducing a number of

English words, although the corresponding Hindūstānī words for most of them exist. In this the Editor has been guided by the regular practice of servants in India. But the use of English words, it may be observed, is not confined to servants alone; even educated natives of the country now freely use—not, it may be allowed, *beef* and *mutton*, and other similar words; but—such words as *appeal*, *judge*, *session*, *decree*, *council*, *scientific*, *pension*, *captain*, etc., for which Urdū in some cases either has no equivalent, or which it would have to express by a periphrasis. Such words are on the increase, and most native scholars approve of their introduction;—but the case is very different in respect of English *idiom*; against this all Urdū scholars steadily set their face. Words once adopted are spelt as pronounced by natives of India (e.g. *apīl*, *jaj*, *pinshan*, *kaptān*), and in respect of gender, declension, etc., are treated like other Hindūstānī words.

The Editor has to express his warmest thanks to M. Şafdar 'Alī, Extra Assistant Commissioner, Jabalpūr, and Paṇḍit Ganpat Rao, District Inspector of Schools, Narsinghpūr, for the valuable assistance they so kindly afforded him in the revision and correction of the work.

LONDON, Oct. 1, 1873.



## P R E F A C E.

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IN this new edition of the Hindūstānī Manual, I have greatly extended the materials for Exercise in Composition, being well aware, from long experience, that such a course contributes most to sound progress in the language. Another improvement will be found at the beginning of the volume, where I have given a complete table, showing the correspondence between the Roman and Oriental alphabets. The work has been carefully revised throughout ; so that it may now approximate still nearer its original purpose, viz. to enable the student of Hindūstānī to converse in that language with fluency, to compose in it with accuracy, and to write it correctly in both the Persian and Devanāgarī characters.

Several large impressions of the Manual have now been disposed of since its first appearance in October, 1845. This is a sufficient proof of its appreciation by the public ; and it is needless for me to say anything further in this place respecting its utility. I shall therefore content myself by briefly stating what it contains, and how it ought to be perused.

The First and Second Sections of the book contain a concise view of the grammatical principles of the language. In these I have confined myself solely to what is useful and necessary, without distracting the learner's attention by what is either unimportant or superfluous.

Section I. treats briefly, but I trust clearly, of the ele-

mentary sounds of the language, and of its grammatical inflections. This portion may be advantageously perused when the student is learning the Oriental or Persi-Arabic alphabet ; so that when he knows his letters, he may at once commence reading and translating easy Selections in the proper character, with the aid of a Vocabulary. When he has read carefully ten or twelve pages of such Selections, he may proceed to the second section, and endeavour to turn every phrase and sentence of it into the Persian character, with which by this time I suppose him to be familiar.

Section II. embraces more especially those peculiarities of Syntax, of which I have, from long experience, observed learners to stand most in need. These I have reduced into a series of seventeen lessons, to all of which I have added copious Examples and Exercises, in order to impress them more thoroughly on the memory. These are followed (from p. 45 to p. 67) by a series of miscellaneous Lessons and Exercises, still of an elementary nature, all the words of which will be found in the Vocabulary. I have not deemed it necessary to touch upon those broad principles of Syntax which are the common property of all languages ; besides, the work is not intended to supersede the use of the larger grammars.

Each phrase and sentence in this second section may be advantageously varied by the teacher, by changing the number, person, and tense of the verb, also by presenting the same in an interrogative, negative, or conditional form. By this means the essential principles of the Grammar will make a lasting impression on the memory, which may be further confirmed by translating the Exercises from English into Hindūstānī. Those who doom their luckless pupils to waste weeks or months on the mere reading (or what they

are pleased to call *learning*) of a grammar, *per se*, without any reference to the language aimed at, ought to have come into the world many centuries back, when a puerile jargon of words without ideas passed for learning. The grammar of any language is to be learned only through the language, and the language by means of the grammar : but to learn, or rather to attempt to learn, the one without the other, is about as profitable a pursuit as the manufacturing of bricks from straw without clay, or from clay without straw,—  
*“ altera alterius auxilio eget.”*

In Section III. (from p. 68 to p. 105) I have given a selection of Useful Dialogues, etc. This section is intended for further exercise, adapted to the student's more advanced progress ; and at the same time he should endeavour to commit the whole to memory, so that when the English of any sentence is read to him, he may be able to give the Hindūstānī. It may be observed, that the subjects given for exercise become gradually more difficult, and ought not to be attempted till the student has read a considerable portion of the *Bāgh-o-Bahār* and *Baitāl Pachīsī*, the works in which he will have to pass in India.

Part II. of the MANUAL (commencing at p. 106) contains an extensive selection of Useful Phrases, so arranged as to serve as a reverse Vocabulary. Most of them are taken from a work printed at Calcutta several years ago, apparently with a view to teach the natives English. I have corrected numerous errors of the press, and not a few of judgment, which occur in the Calcutta book. I have also supplied the various quantities of the vowels, as well as the essential dots, etc., of the consonants ; so that the whole may be readily turned into the Persian and Devanāgarī characters for additional practice. The English translation of these might have been perhaps more literal ;

but on due consideration I have allowed most of them to stand as they were. It is only for a mere beginner that a literal translation is allowable, and even then it ought never to be so literal as to become *un-English*. Of all the bad methods of teaching, the *very worst* is that which takes away from the learner the necessity of *thinking*. Any book, then, in which he is offered assistance for translating, by having presented to him word for word as it stands in the original, ought at once to be pitched into the fire : it is an admirable invention to flatter the student with imaginary progress, while at the same time it cloaks the ignorance or incapacity of the teacher.

A considerable number of the sentences in the Vocabulary are highly idiomatic, and a careful perusal of them will give the learner no small insight into the freedom of expression he may frequently have to employ in order to make himself understood by the natives of India. One single example—an extreme case I confess—will tend to show what I mean :—For instance, under the word *haste*, we have the sentence, “I write in great haste to save the post,” which is expressed in Hindūstānī by saying, “The post-office is about to close, therefore I have written the letter in (great) haste.” I merely mention this as an instance of that degree of liberty which is allowable in this department of the test. By carefully perusing the Vocabulary, then, and comparing the actual translation with the literal, the student will gradually acquire a facility in expressing himself correctly, without adhering *stiffly* to the *very words* of the English.

Those who are destined to pass a portion of their lives in India may be divided into three classes :—First, Her Majesty’s Civil, Military, and Medical servants, all of whom *must pass* an examination in Hindūstānī ; and for

the use of these the Manual is especially intended, as it will in no small degree assist them in qualifying themselves for passing a creditable examination, more particularly that part of the test which relates to *composition* and *conversation* in the language. Another important class consists of Clerical, Legal, Naval, and Mercantile gentlemen, and all European ladies, who have probably little time or inclination to master the Oriental characters. The third class consists of all Her Majesty's European troops. To the latter two classes a knowledge of the language is essential; and a thorough perusal of this Manual will enable them to hold intercourse with the people of the country on the ordinary affairs of domestic life. Their stock of words will increase by practice; and, by knowing the general principles of the grammar, they will be enabled to express themselves in Hindūstānī like rational beings, and not as the jargonists of bygone days, who acquired a villanous smattering of the language, from the lowest of the natives, *by the ear* only, and set at defiance all the rules of grammar and propriety.

I have only to add, that, to all those who wish to acquire some insight into the language through this little work only, without reference to the Oriental character, a few lessons on pronunciation will be all the assistance required; and if that cannot be had, let it be remembered, as a general rule, that *the vowels are to be sounded as in Italian or German, and the consonants as in English.*

D. FORBES.

BURTON CRESCENT, *March*, 1859.



# HINDŪSTĀNĪ MANUAL.

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## PART I.

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### SECTION I.

#### ON THE LETTERS AND PARTS OF SPEECH.

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1.—THROUGHOUT the extensive empire of India, from Cape Comorin to Kashmīr, and from the Brahmaputra to the Indus, the Hindūstānī is the language most generally used. It consists of two dialects : that of the Musalmāns, commonly called the *Urdū* or *Rekhta*, and that of the Hindūs, called *Hindī*. The former abounds in words and phrases from the Persian and Arabic ; the latter confines itself to words of native origin, or words borrowed from the Sanskrit. As the two dialects, however, follow, in the main, the same grammatical rules, they are understood here to be both included under the general name Hindūstānī, which means, *par excellence*, the language of Hindūstān.

2.—The following little work has two distinct objects in view :—first, to afford ample materials for exercise in speaking, writing, and composition, to those who have already made some progress in the language, and who have acquired a fair knowledge of one or both of the oriental alphabets ; secondly, to enable those whose time and avocations do not permit them to make a profound study of the language, to acquire at least a fair practical knowledge of it. The Roman character is used throughout as a mere matter of economy ; the same may be easily transferred into either of the oriental characters by the aid of the tables to that effect given in pages 2, 3, &c.

3.—The Persi-Arabic Alphabet as applied to the Hindūstānī :—

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>	<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>
<i>alif</i>	ا	<i>a, &amp;c.</i>	ا	ا	ا	تا	بار	اب
<i>be</i>	ب	<i>b</i>	ب	ب	ب	شب	صبر	بر
<i>pe</i>	پ	<i>p</i>	پ	پ	پ	چپ	سپر	پُر
<i>te</i>	ت	<i>t</i>	ت	ت	ت	دست	ستر	تپ
<i>ṭā</i>	ث	<i>ṭ</i>	ث	ث	ث	پیت	ستا	تپ
<i>ṣo</i>	س	<i>ṣ</i>	س	س	س	خبث	بشر	ثور
<i>jīm</i>	ج	<i>j</i>	ج	ج	ج	کج	شجر	جبر
<i>che</i>	چ	<i>ch</i>	چ	چ	چ	هیچ	بچه	چپ
<i>he</i>	ح	<i>h</i>	ح	ح	ح	صبح	بحر	حر
<i>khə</i>	خ	<i>kh</i>	خ	خ	خ	رخ	تخم	خر
<i>dāl</i>	د	<i>d</i>	د	د	د	صد	فدا	دَر



1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>	<i>Final.</i>	<i>Medial.</i>	<i>Initial</i>
<i>dā</i>	د	<i>d</i>	د	د	د	صُنْد	نَدْر	دَال
<i>zāl</i>	ذ	<i>z</i>	ذ	ذ	ذ	كَاغذ	نذر	ذِمّ
<i>re</i>	ر	<i>r</i>	ر	ر	ر	مَر	مَرْد	رَم
<i>rā</i>	ر	<i>r</i>	ر	ر	ر	مُرّ	بُرّا	رُورّا
<i>ze</i>	ز	<i>z</i>	ز	ز	ز	گَز	بِزَم	زَر
<i>she</i>	ژ	<i>zh</i>	ژ	ژ	ژ	پَاپژ	غَرْب	ژَرْف
<i>sīn</i>	س	<i>s</i>	س	س	س	بِس	فَسَق	سَر
<i>shīn</i>	ش	<i>sh</i>	ش	ش	ش	پِش	نِشُد	شُد
<i>šād</i>	ص	<i>š</i>	ص	ص	ص	نِص	قِصْد	صَد
<i>zād</i>	ض	<i>z</i>	ض	ض	ض	عِض	خِضِر	ضِدّ
<i>toe</i>	ط	<i>t</i>	ط	ط	ط	خَطّ	بَطْن	طِي
<i>zoe</i>	ظ	<i>z</i>	ظ	ظ	ظ	حِظَا	نَظَر	ظَفَر

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>	<i>Final.</i>	<i>Medial.</i>	<i>Initial.</i>
' <i>ain</i>	ع	' <i>a, &amp;c.</i>	ع	ع	ع	صنع	بُعْد	عسل
<i>ghain</i>	غ	<i>gh</i>	غ	غ	غ	تِيغ	بَغِي	غُسْل
<i>fe</i>	ف	<i>f</i>	ف	ف	ف	كف	سفر	فِي
<i>kāf</i>	ق	<i>k</i>	ق	ق	ق	بق	سقر	قد
<i>kāf</i>	ك	<i>k</i>	ك	ك	ك	يَك	بُكُن	كُن
<i>gāf</i>	گ	<i>g</i>	گ	گ	گ	رَنگ	جِگَر	گر
<i>lām</i>	ل	<i>l</i>	ل	ل	ل	گُل	عِلْم	لب
<i>mām</i>	م	<i>m</i>	م	م	م	سِتم	چِمن	من
<i>nūn</i>	ن	<i>n</i>	ن	ن	ن	صحن	چِنْد	نم
<i>wā, o</i>	و	<i>w, &amp;c.</i>	و	و	و	بُو	پُوَر	وجد
<i>he</i>	ه	<i>h</i>	ه	ه	ه	نه	بِها	هُنر
<i>ye</i>	ي	<i>y, &amp;c.</i>	ي	ي	ي	بِي	حِيْد	يد

In the preceding table, the first column contains the names of the letters as pronounced in India. The second column gives the full detached form of each letter as it is written at the end of a word, when preceded by any of the letters ا, و, or ز, ز, ز, ز, ز, or و, which, it may be observed, never alter in form, nor unite with the letter that follows. The third column contains the corresponding English letters, some of which are marked with a dot underneath, which dot or dots serve two purposes; viz., in the first place they indicate that there is a slight difference of sound; and, in the second place, they serve to point out, in the following work, the corresponding Persic letters. The fourth column gives the initial, medial, and final forms of the letters, when combined together in writing. Lastly, in the fifth column are given three words, with a view to show the different forms of the letter opposite. It is needless to say more about the alphabet in this little work, except that it is read from right to left, contrary to ours.

4.—A Table showing the correspondence of the vowels in the Persian, Roman, and Devanāgarī characters:—

VOWELS.	INITIAL.	NON-INITIAL.
ا a अ	اب ab अब	باد bad बद
إ i इ	إس is इस	دين din दिन
أ u उ	أس us उस	بُت but बुत
آ ā आ	آس ās आस	بات bāt बात
او o ओ	اوک ok ओक	سو so सो
أū ऊ	أود ūd ऊद	تُو tū तू
أu औ	أور aur और	نُو nau नौ

VOWELS.	INITIAL.	NON-INITIAL.
اي e ए	ایک ek एक	بي be वे
إي ī ई	ایکھ īkh ईख	سي sī सी
آي ai ऐ	آيسا aisā ऐसा	هاي hai है

These vowels and diphthongs are to be sounded uniformly as follows: *a*, unmarked, is very short, as in the word *America*, or like our *u* in the words *sun* and *pun*;—*i*, short, as in *fit*, *fin*;—*u*, short, as in *put*, *push*, or our *oo* in *foot*;—*ā*, long, as in *far*, *father*;—*o*, long, as in *pole*, *mole*;—*ū*, long, as in *rule*, *fool*;—*au*, like our *ou* in *sound*, or the German *au* in *haus*, a house;—*e*, like our *a* in *fate*, or the French *ê* in *bête*, *tête*;—*ī*, long, as in the words *police*, *machine*, or our *ee* in *bee*, *see*; and *ai*, like our *ai* in *aisle*, or the German *ai* in *Kaisar*, a Cæsar or emperor. The

Arabic termination **ي** is represented in the Roman character by *a* or *ā*, according as its sound is short or long.

5.—A Table showing the agreement of the consonants, Persian, Roman, and Devanāgarī:—

ب b व	ت t ट	چ chh छ
پ bh भ	थ th ठ	ح h ह
پ p प	س s स	ख kh ख
फ ph फ	ज j ज	د d द
त t त	झ jh झ	ध dh ध
थ th थ	च ch च	ड d ड

ڈھ	dh	ढ	ص	s	स	کھ	kh	ख
ن	z	ज	ض	z	ज	گ	g	ग
ر	r	र	ط	t	त	گھ	gh	घ
ڑ	r	ड़	ظ	z	ज	ل	l	ल
ڑھ	rh	ढ़	ع	'	अ &c.	م	m	म
ز	z	ज	غ	gh	ग	ن	n	न &c.
ژ	zh	ज	ف	f	फ	و	w	व
س	s	स	ق	k	क	ه	h	ह
ش	sh	श	ك	k	क	ي	y	य

The consonants, with few exceptions, are to be pronounced as in English. It remains only to observe, that *ph*, *th*, or *th* do not form a single sound as with us, the former having the sound of *ph* in *up-hill*, and the latter of *th* in *hot-house*. The letters *t* and *d* are softer and more dental than with us; *ch* is uniformly sounded as in *church*, *chin*; *kh* and *gh* are best learned by the ear; the former is forcibly uttered like *ch* in the Scottish word *loch*, or the German *ch* in the word *buch*, a book; *gh* is less forcibly uttered, like the German *g* in *sagen*, *wagen*; *kh* and *gh* without the dash beneath are to be sounded as they are in the compounds *ink-horn* and *dog-house*; *g* is uniformly sounded hard, as in *go*, *give*, never like our *g* in *gem*, *gentle*; *zh* is of rare occurrence, and is sounded like the *j* in the French words *jour*, *jamais*. In a few words from the Persian the letter *w*, though written, is not sounded; in which case it is marked thus, *w*. A final *n* preceded by a long vowel has generally a nasal sound, as in the French words *bon*, *ton*; to denote which sound we shall use *n̄*. We may occasionally use *n̄* to

denote the Arabic *nūnation*, which may be met with in a few adverbs borrowed from that language ; as in the words *kaṣḍan*, purposely, *ittifākan*, accidentally. All the rest of the consonants not here specified are understood to be sounded as in English, or very nearly so. The apostrophe preceding or following a vowel denotes the Arabic letter  $\xi$  ; and the mark (,) between two vowels denotes the *hamza*. Lastly, a final short *a* unmarked denotes the weak or unaspirated  $\gamma$  of the Persian character ; as in بندے *banda*, a slave. From these brief hints the attentive student will be enabled, should he feel inclined, to transpose the following dialogues, &c., into either or both of the native characters, an exercise that will greatly contribute to his improvement. This much being premised, we now proceed to treat of the parts of speech, following the same arrangement that holds in the grammar of our own tongue.

### I. ARTICLE.

6. The Hindūstānī, like the Latin, has no word which corresponds exactly with our definite article *the* : we occasionally, however, find the demonstrative pronouns *yih*, this, and *wuh*, that, employed as articles when great precision is required ; as will be seen hereafter. The place of our indefinite article *a* or *an* is supplied by the numeral *ek*, one, or the indefinite pronoun *ko,ī*, some, a certain ; thus, *ek ādmī* ; or *ko,ī ādmī*, a man, some man, or a certain man.

### II. SUBSTANTIVES.

7. *Gender*.—There being no neuter gender in Hindūstānī, all substantives are either masculine or feminine, except a few which are of both genders. Males are of course masculine, and females feminine ; but with regard to the genders of the inferior animals, and of all lifeless things, practice alone can determine. We may add as a general rule, however, that all abstract nouns, and lifeless matter in general, ending in *ī* are feminine ; those in *t* are also feminine, if derived from Arabic roots ; and those in *ish*, if derived from Persian verbal roots. As exceptions to this rule, we may mention *pānī*, water, *ghī*, clarified butter, and *motī*, a pearl, which are masculine. All nouns in *t* and *ish*, not restricted as above, and all nouns in *sh*, are uncertain. (*Vide Gram. pp. 23-26.*)

8. *Declension*.—The various relations called cases are expressed in Hindūstānī by means of certain terminations, called

postpositions, added to the substantive. These postpositions, so far as they extend, answer the same purpose as our prepositions, or the various terminations of a Latin or Sanskrit noun. The following scheme will show all the postpositions in common use, together with their signification. As one example will suffice for all the substantives of the language, it is of course expected that the student will commit the same thoroughly to memory.

## Declension of a Hindūstānī Noun.

		Singular.	Plural.		
Oblique Cases.	{	Nom. <i>mard</i> , man, the man	<i>mard</i> , men, the men,		
		Gen. <i>mard-kā</i> , - <i>ke</i> , - <i>kī</i> , of man	<i>mardoñ-kā</i> , - <i>ke</i> , - <i>kī</i> , of, &c.		
		D.&A. <i>mard-ko</i> , to man, or man	<i>mardoñ-ko</i> , to, &c.		
		Ablat. <i>mard-se</i> , from or with man	<i>mardoñ-se</i> , from, &c.		
		Locative.	{	<i>mard-meñ</i> , in man	<i>mardoñ-meñ</i> , in, &c.
				<i>mard-par</i> , on man	<i>mardoñ-par</i> , on, &c.
				<i>mard-tak</i> , up to man	<i>mardoñ-tak</i> , up to, &c.
Agent	<i>mard-ne</i> , by man	<i>mardoñ-ne</i> , by, &c.			
Voc.	<i>ai mard</i> , O man	<i>ai mardo</i> , O men.			

The above scheme or example is applicable to all the substantives of the language, regard being had to the slight modifications or exceptions which we are about to notice. It will be observed that the nominative singular, *mard*, remains unaltered as a basis or root from beginning to end. The nom. plural is the same as the singular. In the genitive plural, the syllable *oñ* (which continues through all the oblique cases) is added between the basis and the various postpositions, the latter being the same as in the singular. The vocative plural always ends in *o*, having dropped the nasal *ñ* of the preceding cases. For the use of *kā*, *ke*, and *kī*, *vide* the section on Syntax.

*a. Exception 1.*—All feminine nouns are declined exactly like *mard*, except that they add the syllable *eñ* in the nominative plural, or *añ* if the singular ends in *ī*; thus, *mez*, a table; nom. plural, *mezeñ*; *roṭī*, bread, a loaf, nominative plural, *roṭīāñ* or *roṭiyāñ*. In the oblique cases plural they add *oñ*, as in the example already given; thus, *mezoñ-ko*, to the tables, *roṭiyōñ-se*, from the loaves.

*b. Exception 2.*—Masculine nouns ending in *ā* or *āñ*, if purely Indian, and many masculines ending in the unmarked *a* or imperceptible *h* (chiefly from the Persian, and often written with a long *ā*), change their final vowel into *e* in the oblique cases singular and nominative plural, and into *oñ* for the oblique

cases plural: this change is called an inflection, and such nouns are said to be inflected. Thus, *kuttā*, a dog; gen. sing. *kutte-kā*, *-ke*, *-kī*, &c.; nom. plur. *kutte*; gen. plur. &c. *kuttoṅ-kā*, *-ke*, *-kī*; voc. plur. *kutto*. So *banda*, a slave; gen. sing. *bande-kā*, *-ke*, *-kī*; nom. plur. *bande*; gen. *bandoṅ-kā*, &c. Masculine nouns in *ā*, which are not purely Hindī, but borrowed from the Arabic, Persian, or Sanskrit, are not necessarily subject to this change or inflection, and such must be learned from practice. For example, *dānā*, a sage, *pitā*, a father, are not inflected; thus gen. sing. *dānā-kā*, &c.; nom. plur. *dānā*; gen. plur. *dānā,ṅ-kā*, &c. Again, *rājā*, a king, may or may not be inflected; as, gen. sing. *rāje-kā* or *rājā-ka*; plur. *rājoṅ-kā* or *rājā,ṅ-kā*, &c., but the inflected form is now rarely used.

### III. ADJECTIVES.

9.—Adjectives are generally placed before their substantives, as in English. Adjectives ending in any letter except *ā*, and a few that end in the unmarked or short *a*, are indeclinable. Those ending in *ā*, if purely Indian, are subject to a slight change or inflection in the termination, which, as well as the mode of forming the degrees of comparison, will be noticed in the Syntax. (*Vide* paragraph 24. \*)

### IV. PRONOUNS.

10.—The personal pronouns are thus declined:—

	Sing.	First Person.	Plur.
Nom.	<i>maiṅ</i> , I.		<i>ham</i> , we.
Gen.	<i>merā</i> , <i>mere</i> , <i>merī</i> .		<i>ham-ārā</i> , <i>-āre</i> , <i>-ārī</i> .
D.&A.	<i>mujh-ko</i> or <i>mujhe</i> .		<i>ham-ko</i> , or <i>-eṅ</i> , or <i>-oṅko</i> , &c.
Ab.	<i>mujh-se</i> .		<i>ham-se</i> , <i>hamoṅ-se</i> .
Loc.	<i>mujh-meṅ</i> , <i>-par</i> , <i>-tak</i> .		<i>ham-meṅ</i> , or <i>hamoṅ-meṅ</i> , &c.
Agt.	<i>maiṅ-ne</i> .		<i>ham-ne</i> , or <i>hamoṅ-ne</i> .
	Sing.	Second Person.	Plur.
Nom.	<i>tū</i> or <i>taiṅ</i> , thou.		<i>tum</i> , you.
Gen.	<i>terā</i> , <i>tere</i> , <i>terī</i> .		<i>tum-hāra</i> , <i>-hāre</i> , <i>-hārī</i> .
D.&A.	<i>tujh-ko</i> or <i>tujhe</i> .		<i>tum-ko</i> , or <i>-heṅ</i> , or <i>-hoṅko</i> .
Ab.	<i>tujh-se</i> .		<i>tum-se</i> , or <i>tumhoṅ-se</i> .
Loc.	<i>tujh-meṅ</i> , <i>-par</i> , <i>-tak</i> .		<i>tum-meṅ</i> or <i>tumhoṅ-meṅ</i> , &c.
Agt.	<i>tū-ne</i> or <i>taiṅ-ne</i> .		<i>tum-ne</i> , or <i>tumhoṅ-ne</i> .

*a*. It will be observed that the first and second pers. pronouns, 'I' and 'thou,' have a declension peculiar to themselves.

\* The student will observe that all references are made, not to the pages of this work, but to the number of the paragraph. When reference is made to my Grammar, the page is indicated.



In the first place, the gen. sing. ends in *rā*, *re*, *rī*, and the gen. plur. in *ārā*, *āre*, *ārī*, instead of the *kā*, *ke*, *kī* of the substantives. The other cases singular are formed by adding the requisite post-positions to the oblique forms or inflections *mujh* and *tujh*: at the same time, the dative and accus. may optionally add *ko* or *e*. The cases denoting the agent sing. are formed by adding *ne* to the nom., as *main-ne* and *tain-ne* or *tū-ne*, and not *mujh-ne*, &c., as one would expect.

II.—The rest of the pronouns are very simple in their declension; all that is requisite is to remember the nom. and oblique form or inflection of each; thus, *yih*, he, &c., inflect. *is-kā*, *-ke*, *-kī*.

	Sing.	Third Person.	Plur.
Nom.	<i>yih</i> , he, she, it, or this.	<i>ye</i> , they, these.	
Gen.	<i>is-kā</i> , <i>-ke</i> , <i>-kī</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhoñ-kā</i> , <i>-ke</i> , <i>-kī</i> .	
Dat.	<i>is-ko</i> or <i>is-e</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhoñ-ko</i> or <i>inhoñ</i> .	
Ac.	<i>yih</i> , <i>is-ko</i> , or <i>is-e</i> .	<i>ye</i> , <i>in-ko</i> , or <i>inhoñ</i> , &c.	
Ab.	<i>is-se</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhoñ-se</i> .	
Loc.	<i>is-meñ</i> , <i>-par</i> , <i>-tak</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhoñ-meñ</i> , <i>-par</i> , <i>-tak</i> .	
Agt.	<i>is-ne</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhoñ-ne</i> .	

a. Exactly like *yih* are declined the four following pronouns, of which it will be sufficient here to give the nominative and inflection of each, singular and plural.

Nom.	<i>wuh</i> , he, she, it, that.	<i>we</i> , they or those.
Inflec.	<i>us-kā</i> , <i>-ke</i> , <i>-kī</i> , &c.	<i>un-</i> , <i>unh-</i> , or <i>unhoñ-kā</i> , <i>-ke</i> , <i>-kī</i> .

## Interrogative.

Nom.	<i>kaun</i> , who?	<i>kaun</i> , who?
Inflec.	<i>kis-kā</i> , <i>-ke</i> , <i>-kī</i> , &c.	<i>kin-</i> , <i>kinh-</i> , or <i>kinhoñ-kā</i> , <i>ke</i> , <i>-kī</i> .

## Relative.

Nom.	<i>jo</i> , he who, &c.	<i>jo</i> , they who.
Inflec.	<i>jis-kā</i> , <i>-ke</i> , <i>-kī</i> , &c.	<i>jin-</i> , <i>jinh-</i> , or <i>jinhoñ-kā</i> , <i>-ke</i> , <i>-kī</i> .

## Correlative.

Nom.	<i>so</i> , that same.	<i>so</i> , those same.
Inflec.	<i>tis-kā</i> , <i>-ke</i> , <i>-kī</i> , &c.	<i>tin-</i> , <i>tinh-</i> , or <i>tinhoñ-kā</i> , <i>-ke</i> , <i>-kī</i> .

b. The following interrogative is applicable either to the singular or plural.

Nom. *kyā*, what? (generally applied to lifeless things).

Inflec. *kāhe-kā*, *-ke*, *-kī*, of what? &c.

Obs. In pure Urdū, however, the oblique cases of *kaun* are used for those of *kyā*. The forms *kāhe kā*, and *kāhe ko*, may occasionally occur, but not the others.

c. The word *āp*, self, is indeclinable ; it gives, as a possessive adjective, *ap-nā*, -ne, -nī, of or relating to self, own. The word *āp* is also employed when addressing, or speaking of, a superior, in the sense of your honour, your worship, his honour, &c., as will be fully explained in the Syntax, paragraph 37.

d. The indefinites are *koṛ* and *kuchh*, some, a, any,—the inflection of both being the same—viz. *kisī* or *kisū*, of which *kisū* is the older form. The plural is *koṛ*, *kaṛ*, or *kaṛ-ek*, some, several. To these may be added *har*, or *har-ek*, every, which has no inflection. *Sab*, every, or all, when accompanied by its substantive, is indeclinable ; but when used by itself, in an emphatic sense, it has *sabhoñ* for the oblique cases plural ; as, *sab log kahte haiñ*, all people say ; *sabhoñ ne kaha*, by all it was said. The compound *jo-koṛ*, whosoever, has a double inflection, *jis-kisī*, -kū, -ke, -kī.

## V. VERB.

12.—The Hindūstānī Verb is extremely regular. The Infinitive or verbal noun always ends in *nā* ; as, *girnā*, to fall, also falling.—a masculine noun subject to inflection in the genitive, etc. ; as, *girne kā*, of falling ; *girne ko*, to or for falling. By striking off the syllable *nā* we have the root of the verb, which is also the second person singular of the imperative ; as, *gir*, fall thou. By changing *nā* into *tā* we have the present participle ; as, *girtā*, falling. By leaving out the *n* of the infinitive we have the past participle ; as, *girā*, fallen, except when either of the long vowels *ā* or *o* precedes the *nā* ; in which case, in order to avoid a hiatus, the *n* is changed into *y* ; as, *lānā*, to bring, *lāyā*, brought. From these three principal parts of the verb, viz., *gir*, *girtā*, and *girā*, all the other parts are formed, either by the addition of terminations or by means of the following auxiliary tenses, which must, in the first place, be carefully learned. These auxiliary tenses are only two in number.

### 1st. PRESENT TENSE.

1. <i>maiñ hūñ</i> , I am.		<i>ham haiñ</i> , we are.
2. <i>tū hai</i> , thou art.		<i>tum ho</i> , you are.
3. <i>wuh hai</i> , he, she, or it is.		<i>we haiñ</i> , they are.

### 2nd. PAST TENSE.

1. <i>maiñ thā</i> or <i>thī</i> , I was.		<i>ham the</i> or <i>thīñ</i> , we were.
2. <i>tū thā</i> or <i>thī</i> , thou wast.		<i>tum the</i> or <i>thīñ</i> , you were.
3. <i>wuh thā</i> or <i>thī</i> , he or she was.		<i>we the</i> or <i>thīñ</i> , they were.

a. In the first of the above tenses there is no distinction

between the masculine and feminine genders, but in the second or past tense, the forms *thā* and *the* are used when the nominatives are masculine, and *thī* and *thīn* when feminine. We may here observe, as a universal rule, that in all the tenses except the aorist and imperative, the *verb* must agree with its nominative in *gender* as well as in *number*; thus, the masculine singular is *ā*, the feminine singular is *ī*, the masc. plur. *e*, and the fem. plur. *īn* (contracted for *iyān*). As a general rule, it is sufficient to add the nasal *n* to the last word of the feminines in the plural; as, *girtī thīn*, not *girtīn thīn*; the latter mode, though not incorrect, is nearly obsolete.

13.—We shall now proceed to a few paradigms, or examples of the conjugation of a neuter or intransitive verb, such as *girnā*, to fall; where it may be observed that the tenses naturally divide themselves into three groups of three tenses each, which tends greatly to assist the memory.

ROOT, *gir*, fall thou; pres. part. *girtā*, falling; past part. *girā*, fallen.

### *Tenses of the Root.*

AORIST. I fall, or shall fall, &c.

1. <i>maiñ gir-ūñ</i> , I fall, or shall fall.		<i>ham gir-eñ</i> , we, &c.
2. <i>tū gir-e</i> , thou fallest, &c.		<i>tum gir-o</i> , you, &c.
3. <i>wuh gir-e</i> , he falls, &c.		<i>we gir-eñ</i> , they, &c.

The FUTURE. I shall or will fall, &c.; formed by adding to the aorist *gā* for the masc. and *gī* for the fem. sing.; and *ge* masc. and *gīn* fem. plur.

m.	f.		m.	f.
1. <i>maiñ gir-ūñ-gā</i>	- <i>gī</i> .		<i>ham gir-eñ-ge</i>	- <i>gīn</i> .
2. <i>tū gir-e-gā</i>	- <i>gī</i> .		<i>tum gir-o-ge</i>	- <i>gīn</i> .
3. <i>wuh gir-e-gā</i>	- <i>gī</i> .		<i>we gir-eñ-ge</i>	- <i>gīn</i> .

IMPERATIVE. Let me fall, &c; differing from the aorist only in the second pers. sing.

Sing.		Plur.
1. <i>maiñ gir-ūñ</i> , let me fall.		<i>ham gir-eñ</i> , let us, &c.
2. <i>tū gir</i> , fall thou.		<i>tum gir-o</i> , fall ye.
3. <i>wuh gir-e</i> , let him fall.		<i>we gir-eñ</i> , let them, &c.

### *Tenses of the Present Participle.*

The CONDITIONAL. Had I fallen, or (would that) I fell, &c.

- |  |  |                                      |
|--|--|--------------------------------------|
| 1. <i>maiñ girtā</i> , or <i>girtī</i> . |  | <i>ham gir-te</i> , or <i>tīñ</i> .  |
| 2. <i>tū girtā</i> , or <i>girtī</i> .   |  | <i>tum gir-te</i> , or <i>-tīñ</i> . |
| 3. <i>wuh girtā</i> , or <i>girtī</i> .  |  | <i>we gir-te</i> , or <i>-tīñ</i> .  |

PRESENT. I fall, or am falling, &c.

- |    |   |    |  |  |    |
|----|---|----|--|--|----|
|    | m.  | f. |  | m.   | f. |
| 1. | <i>maiñ girtā hūñ</i> , or <i>girtī hūñ</i> . |    |  | <i>ham girte haiñ</i> , or <i>girtī haiñ</i> . |    |
| 2. | <i>tū girtā hai</i> , or <i>girtī hai</i> .   |    |  | <i>tum girte ho</i> , or <i>girtī ho</i> .     |    |
| 3. | <i>wuh girtā hai</i> , or <i>girtī hai</i> .  |    |  | <i>we girte haiñ</i> , or <i>girtī haiñ</i> .  |    |

IMPERFECT. I was falling, &c.

- |    |   |    |  |   |    |
|----|---|----|--|---|----|
|    | m.  | f. |  | m.  | f. |
| 1. | <i>maiñ girtā thā</i> , or <i>girtī thī</i> . |    |  | <i>ham girte the</i> , or <i>girtī thīñ</i> . |    |
| 2. | <i>tū girtā thā</i> , or <i>girtī thī</i> .   |    |  | <i>tum girte the</i> , or <i>girtī thīñ</i> . |    |
| 3. | <i>wuh girtā thā</i> , or <i>girtī thī</i> .  |    |  | <i>we girte the</i> , or <i>girtī thīñ</i> .  |    |

### *Tenses of the Past Participle.*

PAST TENSE. I fell.

- |    |                                     |    |  |                                     |    |
|----|-------------------------------------|----|--|-------------------------------------|----|
|    | m.                                  | f. |  | m.                                  | f. |
| 1. | <i>maiñ girā</i> , or <i>girī</i> . |    |  | <i>ham gire</i> , or <i>girīñ</i> . |    |
| 2. | <i>tū girā</i> , or <i>girī</i> .   |    |  | <i>tum gire</i> , or <i>girīñ</i> . |    |
| 3. | <i>wuh girā</i> , or <i>girī</i> .  |    |  | <i>we gire</i> , or <i>girīñ</i> .  |    |

PERFECT. I have fallen.

- |    |   |    |  |   |    |
|----|---|----|--|---|----|
|    | m.  | f. |  | m.  | f. |
| 1. | <i>maiñ girā hūñ</i> , or <i>girī hūñ</i> . |    |  | <i>ham gire, girī</i> , <i>haiñ</i> , &c. |    |
| 2. | <i>tū girā hai</i> , or <i>girī hai</i> .   |    |  | <i>tum gire, girī</i> , <i>ho</i> , &c.   |    |
| 3. | <i>wuh girā hai</i> , or <i>girī hai</i> .  |    |  | <i>we gire, girī</i> , <i>haiñ</i> , &c.  |    |

PLUPERFECT. I had fallen.

- |    |   |    |  |   |    |
|----|---|----|--|---|----|
|    | m.  | f. |  | m.  | f. |
| 1. | <i>maiñ girā thā</i> , or <i>girī thī</i> . |    |  | <i>ham gire the</i> , or <i>girī thīñ</i> . |    |
| 2. | <i>tū girā thā</i> , or <i>girī thī</i> .   |    |  | <i>tum gire the</i> , or <i>girī thīñ</i> . |    |
| 3. | <i>wuh girā thā</i> , or <i>girī thī</i> .  |    |  | <i>we gire the</i> , or <i>girī thīñ</i> .  |    |

14.—The next is a verb of very extensive use in the language, and conjugated precisely like the preceding.

*Honā*, to Be or Become.

ROOT, *ho*, pres. part. *hotā*, past part. *hū,ā*.

*Tenses of the Root.*

AORIST. I be, or shall be, or should be, &c.

1. <i>maiñ ho,ūñ</i> , or <i>hoñ</i> .		<i>ham howeñ, ho,eñ, or hoñ.</i>
2. <i>tū howe, ho,e</i> , or <i>ho</i> .		<i>tum ho.</i>
3. <i>wuh howe, ho,e</i> , or <i>ho</i> .		<i>we howeñ, ho,eñ, or hoñ.</i>

FUTURE. I shall or will be, &c.

1. <i>maiñ ho,ūngā</i> , or <i>hoñgā</i> or <i>-gī</i> .		<i>ham howeñge, &amp;c.</i>
2. <i>tū howegā, ho,egā</i> , &c.		<i>tum ho,ge, &amp;c.</i>
3. <i>wuh howegā, ho,egā</i> , &c.		<i>we howeñge, &amp;c.</i>

IMPERATIVE. Let me be, &c.

1. <i>maiñ ho,ūñ</i> , or <i>hoñ</i> .		<i>ham howeñ, ho,eñ, or hoñ.</i>
2. <i>tū howe, ho,e</i> , or <i>ho</i> .		<i>tum ho.</i>
3. <i>wuh howe, ho,e</i> , or <i>ho</i> .		<i>we howeñ, ho,eñ, or hoñ.</i>

*Tenses of the Present Participle.*

INDEFINITE. Had I been, or (would that) I had been.

1. <i>maiñ</i> } 2. <i>tū</i> } 3. <i>wuh</i> }	} <i>hotā</i> or <i>hotī</i> .		1. <i>ham</i> } 2. <i>tum</i> } 3. <i>we</i> }	} <i>hote</i> or <i>hotīñ</i> .
---	--------------------------------	--	--	---------------------------------

PRESENT. I am, or become.

1. <i>maiñ hotā-</i> , or <i>hotī-hūñ</i> .		1. <i>ham hote-</i> , or <i>hotī-haiñ</i> .
2. <i>tū hotā-</i> , or <i>hotī-hai</i> .		2. <i>tum hote-</i> , or <i>hotī-ho</i> .
3. <i>wuh hotā-</i> , or <i>hotī-hai</i> .		3. <i>we hote-</i> , or <i>hotī-haiñ</i> .

IMPERFECT. I was becoming.

1. <i>maiñ</i> } 2. <i>tū</i> } 3. <i>wuh</i> }	} <i>hotā thā,</i> or <i>hotī thī.</i>		1. <i>ham</i> } 2. <i>tum</i> } 3. <i>we</i> }	} <i>hote the,</i> or <i>hotī thīñ.</i>
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## *Tenses of the Past Participle.*

PAST TENSE. I was or became.

<table style="border: none;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td style="padding: 0 10px;"> <ol style="list-style-type: none"> <li>1. <i>main</i></li> <li>2. <i>tū</i></li> <li>3. <i>wuh</i></li> </ol> </td> <td style="padding: 0 10px;"> <math>h\bar{u}\bar{a}</math>, or <math>h\bar{u}\bar{i}</math>.         </td> </tr> </table>	}	<ol style="list-style-type: none"> <li>1. <i>main</i></li> <li>2. <i>tū</i></li> <li>3. <i>wuh</i></li> </ol>	$h\bar{u}\bar{a}$ , or $h\bar{u}\bar{i}$ .		<table style="border: none;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td style="padding: 0 10px;"> <ol style="list-style-type: none"> <li>1. <i>ham</i></li> <li>2. <i>tum</i></li> <li>3. <i>we</i></li> </ol> </td> <td style="padding: 0 10px;"> <math>h\bar{u}\epsilon</math>, or <math>h\bar{u}\bar{i}\bar{n}</math>.         </td> </tr> </table>	}	<ol style="list-style-type: none"> <li>1. <i>ham</i></li> <li>2. <i>tum</i></li> <li>3. <i>we</i></li> </ol>	$h\bar{u}\epsilon$ , or $h\bar{u}\bar{i}\bar{n}$ .
}	<ol style="list-style-type: none"> <li>1. <i>main</i></li> <li>2. <i>tū</i></li> <li>3. <i>wuh</i></li> </ol>	$h\bar{u}\bar{a}$ , or $h\bar{u}\bar{i}$ .						
}	<ol style="list-style-type: none"> <li>1. <i>ham</i></li> <li>2. <i>tum</i></li> <li>3. <i>we</i></li> </ol>	$h\bar{u}\epsilon$ , or $h\bar{u}\bar{i}\bar{n}$ .						

PERFECT. I have been or become.

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PLUPERFECT. I had been or become.

<table style="border: none;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td style="padding: 0 10px;"> <ol style="list-style-type: none"> <li>1. <i>main</i></li> <li>2. <i>tū</i></li> <li>3. <i>wuh</i></li> </ol> </td> <td style="padding: 0 10px;"> <math>h\bar{u}\bar{a} th\bar{a}</math>, or <math>h\bar{u}\bar{i} th\bar{i}</math>.         </td> </tr> </table>	}	<ol style="list-style-type: none"> <li>1. <i>main</i></li> <li>2. <i>tū</i></li> <li>3. <i>wuh</i></li> </ol>	$h\bar{u}\bar{a} th\bar{a}$ , or $h\bar{u}\bar{i} th\bar{i}$ .		<table style="border: none;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td style="padding: 0 10px;"> <ol style="list-style-type: none"> <li>1. <i>ham</i></li> <li>2. <i>tum</i></li> <li>3. <i>we</i></li> </ol> </td> <td style="padding: 0 10px;"> <math>h\bar{u}\epsilon the</math>, or <math>h\bar{u}\bar{i} th\bar{i}\bar{n}</math>.         </td> </tr> </table>	}	<ol style="list-style-type: none"> <li>1. <i>ham</i></li> <li>2. <i>tum</i></li> <li>3. <i>we</i></li> </ol>	$h\bar{u}\epsilon the$ , or $h\bar{u}\bar{i} th\bar{i}\bar{n}$ .
}	<ol style="list-style-type: none"> <li>1. <i>main</i></li> <li>2. <i>tū</i></li> <li>3. <i>wuh</i></li> </ol>	$h\bar{u}\bar{a} th\bar{a}$ , or $h\bar{u}\bar{i} th\bar{i}$ .						
}	<ol style="list-style-type: none"> <li>1. <i>ham</i></li> <li>2. <i>tum</i></li> <li>3. <i>we</i></li> </ol>	$h\bar{u}\epsilon the$ , or $h\bar{u}\bar{i} th\bar{i}\bar{n}$ .						

15.—By the aid of the aorist and future of the verb *honā* we are enabled to add four more tenses, if required, to all other verbs. Thus, let us re-assume *girnā*, to fall, where we have—

## *Additional Tenses of the Present Participle.*

IMPERFECT POTENTIAL. I may be falling, &c.

<table style="border: none;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td style="padding: 0 10px;"> <ol style="list-style-type: none"> <li>1. <i>main girtā-</i> or <i>girtī-ho,ūñ</i> or <i>hoñ</i>, &amp;c.</li> <li>2. <i>tū girtā</i>, &amp;c. <i>howe</i>, <i>ho,ε</i>, <i>ho</i>.</li> <li>3. <i>wuh girtā</i>, &amp;c. <i>howe</i>, <i>ho,ε</i>, <i>ho</i>, &amp;c.</li> </ol> </td> </tr> </table>	}	<ol style="list-style-type: none"> <li>1. <i>main girtā-</i> or <i>girtī-ho,ūñ</i> or <i>hoñ</i>, &amp;c.</li> <li>2. <i>tū girtā</i>, &amp;c. <i>howe</i>, <i>ho,ε</i>, <i>ho</i>.</li> <li>3. <i>wuh girtā</i>, &amp;c. <i>howe</i>, <i>ho,ε</i>, <i>ho</i>, &amp;c.</li> </ol>		<table style="border: none;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td style="padding: 0 10px;"> <ol style="list-style-type: none"> <li><i>ham girte</i> or <i>girtī howeñ</i>, <i>ho,eñ</i>, or <i>hoñ</i>.</li> <li><i>tum girte</i>, &amp;c. <i>ho</i>.</li> <li><i>we girte</i>, &amp;c. <i>howeñ</i>, <i>ho,eñ</i>, or <i>hoñ</i>.</li> </ol> </td> </tr> </table>	}	<ol style="list-style-type: none"> <li><i>ham girte</i> or <i>girtī howeñ</i>, <i>ho,eñ</i>, or <i>hoñ</i>.</li> <li><i>tum girte</i>, &amp;c. <i>ho</i>.</li> <li><i>we girte</i>, &amp;c. <i>howeñ</i>, <i>ho,eñ</i>, or <i>hoñ</i>.</li> </ol>
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IMPERFECT FUTURE. I shall be falling, &c.

<table style="border: none;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td style="padding: 0 10px;"> <ol style="list-style-type: none"> <li>1. <i>main girtā</i>, &amp;c. <i>ho,ūngā</i>, or <i>hoṅgā</i> or <i>girtī ho,ūngī</i>, &amp;c.</li> <li>2. <i>tū girtā howegā</i>, <i>ho,εgā</i>, or <i>hogā</i>, &amp;c.</li> <li>3. <i>wuh girtā howegā</i>, <i>ho,εgā</i>, <i>hogā</i>, &amp;c.</li> </ol> </td> </tr> </table>	}	<ol style="list-style-type: none"> <li>1. <i>main girtā</i>, &amp;c. <i>ho,ūngā</i>, or <i>hoṅgā</i> or <i>girtī ho,ūngī</i>, &amp;c.</li> <li>2. <i>tū girtā howegā</i>, <i>ho,εgā</i>, or <i>hogā</i>, &amp;c.</li> <li>3. <i>wuh girtā howegā</i>, <i>ho,εgā</i>, <i>hogā</i>, &amp;c.</li> </ol>		<table style="border: none;"> <tr> <td style="font-size: 2em; vertical-align: middle;">}</td> <td style="padding: 0 10px;"> <ol style="list-style-type: none"> <li><i>ham girte howeṅge</i>, <i>ho,eṅge</i>, or <i>hoṅge</i>, &amp;c.</li> <li><i>tum girte</i>, <i>hoge</i>, &amp;c.</li> <li><i>we girte howeṅge</i>, <i>ho,eṅge</i>, or <i>hoṅge</i>, &amp;c.</li> </ol> </td> </tr> </table>	}	<ol style="list-style-type: none"> <li><i>ham girte howeṅge</i>, <i>ho,eṅge</i>, or <i>hoṅge</i>, &amp;c.</li> <li><i>tum girte</i>, <i>hoge</i>, &amp;c.</li> <li><i>we girte howeṅge</i>, <i>ho,eṅge</i>, or <i>hoṅge</i>, &amp;c.</li> </ol>
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*Additional Tenses of the Past Participle.*

PERFECT POTENTIAL. I may have fallen.

- |  |  |  |
|--|--|--|
| 1. <i>maiñ girā</i> or <i>girī ho,ūñ</i> , &c. |  | <i>ham gire</i> or <i>girī howeñ</i> , &c. |
| 2. <i>tū girā</i> or <i>girī howe</i> , &c.    |  | <i>tum gire</i> or <i>girī ho</i> , &c.    |
| 3. <i>wuh girā</i> or <i>girī howe</i> , &c.   |  | <i>we gire</i> or <i>girī howeñ</i> , &c.  |

PERFECT FUTURE. I shall have fallen, or I may have fallen.

- |                                   |  |                               |
|-----------------------------------|--|-------------------------------|
| 1. <i>maiñ girā ho,ūngā</i> , &c. |  | <i>ham gire howeñge</i> , &c. |
| 2. <i>tū girā howegā</i> , &c.    |  | <i>tum gire ho,oge</i> , &c.  |
| 3. <i>wuh girā howega</i> , &c.   |  | <i>we gire howeñge</i> , &c.  |

16.—In the following paradigm of the verb *bolnā*, to speak, all the tenses may be seen at one view.

INFINITIVE. *Bolnā*, to Speak or Say.

ROOT, *bol*, speak. PRES. PARTICIPLE, *boltā*, speaking.

PAST, *bolā*, spoken.

*Tenses of the Root.*

- |                                      |  |  |
|--------------------------------------|--|--|
| Aorist. I speak, or shall speak, &c. |  | <i>maiñ bolūñ</i> , <i>tū bole</i> , &c.                                   |
| Future. I shall or will speak, &c.   |  | <i>maiñ bolūñ-gā</i> or <i>-gī</i> , <i>tū bole-gā</i> or <i>-gī</i> , &c. |
| Impera. Let me speak, &c.            |  | <i>maiñ bolūñ</i> , <i>tū bol</i> , &c.                                    |

*Tenses of the Present Participle.*

- |                                  |  |   |
|----------------------------------|--|---|
| Indefinite. Had I spoken, &c.    |  | <i>maiñ bol-tā</i> or <i>-tī</i> , <i>tū bol-tā</i> or <i>-tī</i> , &c. |
| Present. I am speaking.          |  | <i>maiñ bol-tā</i> or <i>-tī hūñ</i> .                                  |
| Imperfect. I was speaking.       |  | <i>maiñ bol-tā-thā</i> or <i>bol-tī-thī</i> .                           |
| Imp.Poten. I may be speaking.    |  | <i>maiñ bol-tā</i> or <i>-tī ho,ūñ</i> .                                |
| Imperf.Fut. I shall be speaking. |  | <i>maiñ bol-tā ho,ūngā</i> or <i>boltī ho,ūngī</i> .                    |

*Tenses of the Past Participle.*

- |                                |  |   |
|--------------------------------|--|---|
| Past. I spoke, &c.             |  | <i>maiñ bolā</i> or <i>bolī</i> , &c.             |
| Perfect. I have spoken.        |  | <i>maiñ bolā hūñ</i> or <i>bolī hūñ</i> .         |
| Pluperf. I had spoken.         |  | <i>maiñ bolā thā</i> or <i>bolī-thī</i> .         |
| Perf.Pot. I may have spoken.   |  | <i>maiñ bolā-ho,ūñ</i> or <i>bolī-ho,ūñ</i> .     |
| Perf.Fut. I shall have spoken. |  | <i>maiñ bolā ho,ūngā</i> or <i>bolī ho,ūngī</i> . |

a. There are a few other verbal expressions that may be noticed here. 1st. Every infinitive in the language will furnish the *verbal noun of agency*, by changing *nā* into *ne*, and adding *wālā* (subject, of course, to inflections) for the masculine, and *wālī* for the feminine; thus, *bolne-wālā*, the speaker, or he who speaks; *bolne-wālī*, the female speaker, or she who speaks: so *likhnā*, to write; *likhne-wālā*, the writer; *likhne-wālī*, the (female) writer. 2nd. There is an indeclinable participle, called the past conjunctive, of very frequent occurrence in the language, formed from the root: and, in fact, the mere root, without any addition, frequently suffices; thus, *bol*, or *bol-ke*, or *bol-kar*, or *bol-karke*, or *bol-karkar*, all denote *having spoken*. In a sentence this participle saves the use of the conjunction *aur*, 'and;' thus, instead of saying, he arose and spoke (*wuh uṭhā aur bolā*), the Hindūstānī idiom is *wuh uṭh* (or *uṭh-ke*, &c.) *bolā*, he having arisen spoke. 3rd. There is a kind of adverbial expression formed by changing the final *tā* of the present participle into *te*, and affixing the syllable *hī*: thus, *bolte-hī*, on speaking, or on the instant of speaking. 4th. There is a sort of respectful imperative, or precative, formed by adding *iye* or *iyo* to the root when it ends in a consonant, and *jiye* or *jiyo* when it ends with the vowels *i* or *ū*; thus from *bol*, *boliye*, or *boliyo*, be pleased to speak; so from the old root *kī* (of *kīnā*, to do or make) comes *kījiye* or *kījiyo*, also *kīje* or *kījo*, be pleased to do. A respectful future is also formed in like manner; as, *boliyegā* or *āp boliyegā*, your honour will be pleased to speak.

b. We may further observe, that the four additional tenses (par. 15) are, comparatively speaking, of rare occurrence; therefore the student need not at first burden his memory with them. Thus the really serviceable tenses will be reduced to the sacred number nine; and it will further assist the memory to view them as *thrice three*; viz. three tenses from the Root,—the Aorist, Future, and Imperative; three from the Present Participle,—the Indefinite, the Present, and the Imperfect; lastly, three from the Past Participle,—the Past, the Perfect, and Pluperfect. The tense called the Indefinite, *mainṅ boltā*, is never a present tense, but whether preceded by a conjunction or not has the sense of a past conditional or optative; as, *agar mainṅ boltā*, if I had spoken: the auxiliary verb in the present and imperfect tenses being occasionally omitted leads to their being mistaken for the conditional.

17.—The Passive voice is formed in Hindūstānī by prefixing the past participle to the various tenses of the word *jānā*, to go; and as this is a verb of frequent occurrence, not so much in



forming the passive voice (which is of very rare occurrence), but as a useful member in the formation of compound verbs, we shall here give its *nine useful* tenses. The past participle of *jānā* is *gayā*, being one of the very few irregularities which occur in Hindūstānī verbs: the regular form *jāyā* is used in certain compounds only.

INFIN. *jānā*, to go. ROOT, *jā*. PRES. PART. *jātā*.  
PAST PART. *gayā*.

## Tenses of the ROOT.

Aorist. *maiñ jā,ūñ*, I go, or shall go; *tū jā-e* or *jāwe*, &c.  
Future. *maiñ jā,ūñ-gā* or *-gī*; *tū jā-e-gā* or *-gī*, &c.  
Imperative. *maiñ jā,ūñ*, *tū jā*, *wuh jā-e* or *jāwe*, &c.

## Tenses of the PRESENT PARTICIPLE.

Indefinite. *maiñ jātā* or *jātī*; *tū jātā* or *jātī*, &c.  
Present. *maiñ jātā* or *jātī hūñ*; *tū jātā* or *jātī hai*, &c.  
Imperfect. *maiñ jātā thā* or *jātī thī*; *tū jātā thā* or *jātī thī*, &c.

## Tenses of the PAST PARTICIPLE.

Past. *maiñ gaya* or *ga-ī*; *tū gayā*, &c.  
Perfect. *maiñ gayā hūñ* or *ga,ī hūñ*; *tū gayā hai*, &c.  
Pluperfect. *maiñ gayā thā* or *ga,ī thī*; *tū gayā thā*, &c.

Now, to form the passive voice of any active or transitive verb in the language (when such a rarity is required), we have merely to insert the past participle of such verb immediately before the various tenses of *jānā*. The participle must of course agree with the nominative in gender and number, as is the case in Latin and French. Thus *mārnā*, to strike, past participle *mārā*, struck or stricken; the aorist of the passive voice will be—

<i>maiñ mārā jā,ūñ</i> ,	I shall or should be struck.
<i>tū mārā jā,e</i> ,	thou wilt or would be struck.
<i>wuh mārā jā,e</i> ,	he will or would be struck.
<i>ham māre jā,eñ</i> ,	we shall or should be struck.
<i>tum māre jā,o</i> ,	you will or would be struck.
<i>we māre jā,eñ</i> ,	they will or would be struck.

When the nominatives are feminine, the participle will become *mārī* throughout; thus, *wuh mārī ga,ī thī*, she had been beaten; *we mārī ga,ī thīñ*, they (females) had been beaten.

18.—Another verb of very frequent occurrence is the active or transitive verb *karnā*, to do or make. Like *jānā*, it forms its

past participle irregularly, being *kiyā* (seldom *karā*, the regular form). As it holds a very important rank in the formation of compounds, and at the same time serves to show a peculiarity in transitive verbs which will be fully explained hereafter, we shall here subjoin its *nine useful* tenses.

INFIN. *karnā*, to do. ROOT, *kar*. PRES. PART. *kartā*.  
PAST PART. *kiyā*.

#### Tenses of the ROOT.

Aorist. *maiñ karūñ, tū kare, wuh kare, &c.*  
Future. *maiñ karūngā, tū karegā, wuh karegā, &c.*  
Imperative. *maiñ karūñ, tū kar, wuh kare, &c.*

#### Tenses of the PRESENT PARTICIPLE.

Indefinite. *maiñ kartā, tū kartā, &c.*  
Present. *maiñ kartā hūñ, tū kartā hai, &c.*  
Imperfect. *maiñ kartā thā, tū kartā thā, &c.*

#### Tenses of the PAST PARTICIPLE.

Past. *maiñ-ne kiyā, tū-ne kiyā, us-ne kiyā, &c.*  
Perfect. *maiñ-ne kiyā hai, tū-ne kiyā hai, &c.*  
Pluperfect. *maiñ-ne kiyā thā, tū-ne kiyā thā, &c.*

a. The peculiarity here, which applies to almost all transitive verbs, is, that in the tenses of the past participle, we see what ought to be the nominative changed into that form of the ablative denoting the agent, indicated by the particle *ne*, 'by.' The verb then no longer agrees with the agent, or what we should call the nominative, but is either used in the simple form of the masculine singular as above, or agrees in gender and number with the object or *thing done*, as will be shown more fully in our remarks on syntax or composition.

## VI. ADVERBS.

19.—In Hindūstānī the adverbs present few peculiarities. Most adjectives may be used adverbially when occasion requires; as, *wuh achchhā boltā hai*, he speaks well. It may be proper to mention here a series of useful adverbs derived from the five pronouns, *yih* or *yah*, this; *wuh* or *wah*, that; *kaun*, who? *jo*, he who; and *so* or *taun*, that same. This quintuple series, or "philological harp," used to be a favourite theme with Dr. Gilchrist. Some of the series (viz. 5, 6, and 7) are adjectives as well as adverbs.

## DR. GILCHRIST'S PHILOLOGICAL HARP.

	Near.	Remote.	Interrogative.	Relative.	Correlative.	Denoting.
1	<i>yih</i> , this.	<i>wuh</i> , that.	<i>kaun</i> , who?	<i>jaun</i> , who, which.	<i>taun</i> , that same.	
	<i>ab</i> , now.	( <i>us-wakt</i> ), then.	<i>kab</i> , <i>kad</i> , } when?	<i>jab</i> , <i>jad</i> , } when.	<i>tab</i> , <i>tad</i> , } then.	Time.
2	<i>yahān</i> , here	<i>wahān</i> , there.	<i>kahān</i> , where?	<i>jahān</i> , wherever.	<i>tahān</i> , there.	} Place.
3	<i>idhar</i> , hither.	<i>udhar</i> , thither.	<i>kidhar</i> , whither?	<i>jidhar</i> , whither.	<i>tidhar</i> , thither.	
4	<i>yūn</i> , thus.	<i>wūn</i> , in that way.	<i>kyūn</i> , how?	<i>jyūn</i> , as.	<i>tyūn</i> , so.	Manner.
5	<i>aisā</i> , like this.	<i>waisā</i> , like that.	<i>kaisā</i> , like what?	<i>jaisā</i> , like which.	<i>taisā</i> , { like the same.	Likeness.
6	<i>ittā</i> , } this <i>ettā</i> , } much.	{ that much.	<i>kittā</i> , } how <i>kettā</i> , } much?	<i>jittā</i> , } as <i>jettā</i> , } much.	<i>tittā</i> , } so <i>tettā</i> , } much.	Quantity.
7	<i>itnā</i> , } this <i>etnā</i> , } many.	{ that many.	<i>kitnā</i> , } how <i>kētnā</i> , } many?	<i>jitnā</i> , } as <i>jētnā</i> , } many.	<i>titnā</i> , } so <i>tētnā</i> , } many.	Number or Quantity.

a. From the first series we have other adverbs rendered more emphatic by the addition of *hī*, &c. ; thus, *abhī*, just now ; *kabhī*, *kabhū*, or *kadhī*, ever, &c. From the 2nd series, by changing *ān* into *īn* ; thus, *yahīn*, exactly here ; *kahīn*, whereabouts, somewhere, &c. From the 4th, *yūnhīn*, in this very way ; *wūnhīn*, in that very way, thereupon, at that very time, exactly. The 1st, 2nd, and 3rd series may be modified with the postposition *se*, from, and *tak*, until ; as, *ab-se*, from the present time ; *yahān-tak*, thus far ; *idhar-se*, from this direction, &c. Nos. 5, 6, and 7 are at the same time adjectives subject to inflection ; and we may add, in conclusion, that when declinable adjectives in *ā* are used adverbially, they are employed in the simple or crude form, that is, the nominative singular masculine.

b. The following adverbs of time are very peculiar : *kal*, to-morrow or yesterday ; *parson*, the day after to-morrow or the day before yesterday ; *tarson*, the third day from this, past or to come ; *narson*, the fourth day from the present time. Of course the reader or hearer will be able to perceive from the context whether these words refer to the past or future.

## VII. PREPOSITIONS.

20.—The Hindūstānī does not, strictly speaking, possess that part of speech which we call a preposition ; the deficiency, however, is amply supplied either by the postpositions already mentioned in the declension of the Noun, No. 5, or by employing certain substantives expressive of time, place, situation, &c. Such words are (improperly) called "compound postpositions," a very absurd term ; for it so happens that they are neither *compounds* nor *postpositions*. They are, in fact, substantives in an oblique case, having a postposition generally understood. The majority of them are masculine, and consequently require the substantive which they govern to be put in the genitive case with the postposition *ke*. This will be easily understood by a few examples ; thus, 'before the house' will be expressed in Hindūstānī 'in front of the house ;' as, *ghar ke āge*, or *āge ghar ke*, where the word *āge* is itself in the ablative or locative case, *meñ* (in) being understood. So, 'with the man' is literally 'in company of the man ;' as, *mard ke sāth*, i.e. *sāth meñ*. It is matter of indifference whether these particles precede or follow the substantive they govern.

a. The following prepositions are masculine, and require the genitive in *ke* ; viz. *āge*, before (i.e. *āge meñ*, in front, from *āgā*, the front) ; *andar*, within (i.e. in the inside of) ; *ūpar*, above ;

*bā'is*, by reason (of); *barābar*, even with; *bāhar*, without (not within); *ba'd*, after (time); *pīchhe*, behind, in the rear; *bīch*, in, among; *pār*, over, across; *pās*, near; *baghair*, without (in want of); *tale*, under; *sāth*, with; *sāmhne*, before; *sabab*, because (of); *siwā*, except; *kane*, near; *gird*, around; *liye*, for, on account (of); *māre*, through; *muṭābik* and *muwāfik*, conformable (to), like; *mūjib*, by means (of); *nazdik*, near; *niche*, beneath; *wāste*, on account of; *hāth*, by means of. (*Vide Hind. Gram. p. 71.*)

*b.* The following are feminine, and consequently the noun which they govern must have the genitive in *kī*; viz. *bābat*, concerning (*i.e.* on the subject of); *jihat*, on account (of); *khāṭir*, for the sake (of); *tarah*, like (after the manner of); *taraf*, towards, in the direction; *ma'rifat*, through (or by means of); *nisbat*, relative to; *zabānī*, from the report (of). Examples: *mard kī khāṭir*, for the sake of the man; *shahr kī taraf*, towards (in the direction of) the city.

*c.* A few prepositions govern the genitive with *ke* or *kī*, according as they precede or follow the substantive; thus, when the word *mānind*, denoting likeness, comes first, *ke* is used, and if last, *kī*; as, *mānind sher ke*, or *sher kī mānind*, like a tiger. There are several other words which seem to follow the same rule, instances of which occur in the *Bagh o Bahār*; thus, *be marzī ḥuṣūr ke*, without consent of her Majesty. (*Vide Hind. Gram. p. 98, a.*)

*d.* The following prepositions are frequently to be met with, along with words and phrases from the Arabic and Persian, which enter so frequently into Hindūstānī. Examples: *az*, from; *illā*, except; *ba*, by, in; *bā*, with; *be*, without; *bar*, on, in; *bilā*, without (not possessing); *dar*, in; *'alā*, upon; *'an*, from; *'ind*, near; *fī*, in; *ka*, like; *li*, to, for; *ma'*, with; *min*, from.

## VIII. CONJUNCTIONS.

21.—Conjunctions and Interjections in Hindūstānī offer no peculiarity differing from those of other languages: hence it will suffice to subjoin a list of the more useful of each. The conjunctions in particular, being of frequent occurrence, ought to be committed to memory. The following are among the most useful: *aur*, *au*, *wa*, *o*, and; *jo*, *agar*, if; *war*, (for *wa-agar*), and if; *agarchi*, although; *warna* (for *wa-gar-na*), if not; *magar*, except; *lekin*, *wa-lekin*, but; *balki*, moreover, nay, besides, on the contrary; *par*, but, yet; *bhī*, also, even;

to, *pas*, then, therefore ; *ki*, that, thus, as, whether, or, &c. ; *kyūnki*, because ; *goki*, although ; *goyā*, as, if ; *nahin-to*, otherwise ; *harchand*, although, however much ; *hanoz*, yet ; *khwāh*, whether ; *yā*, either, or, &c.

## IX. INTERJECTIONS.

22.—The following list includes the more common :—*shābash!* (*shād-bāsh*), happiness or good luck to you ! *āfirin!* well done ! wonderful ! *wāh-wāh*, admirable ! *kyā khūb*, how excellent ! *dhanī-dhan*, how fortunate ! *wāh jī!* *kyā-bāt hai!* what an affair !—all expressive of admiration and encouragement, like bravo ! well done ! &c. But *bāp re* (O father) ! astonishing ! dreadful ! *hāe hāe*, *hae hae*, *wāe wāe*, *wāe wa-elā!* alas, alas ! alackaday ! woe's me ! *hat*, *chhī-chhī*, tush, pshaw, pish, fie fie ! *dūr*, *dut*, avault ! express sorrow, contempt, and aversion. *Ai, o*, Oh ! *re* or *are*, holla, you ! are used in calling attention, —the last two in a disrespectful way ; *re* (m.) or *rī* (f.) agrees in gender with the object of address ; as, *launde re*, you boy ! *laundī rī*, you girl !

## X. NUMERALS.

23.—In Hindūstānī the numerals are less regular than they are in most European languages. With us, when we know the first ten or twenty numbers, we have a key to the whole ; in Hindūstānī it is necessary to commit to memory all the numbers up to 100, which we accordingly here subjoin :—

## CARDINAL NUMBERS.

1 <i>ek</i>	17 <i>satrah</i>	33 <i>tetis</i> or <i>taintīs</i>
2 <i>do</i> <i>de</i>	18 <i>aṭhārah</i>	34 <i>chautīs</i>
3 <i>tin</i> <i>tin</i>	19 <i>unīs</i>	35 <i>pañtīs</i>
4 <i>chār</i> <i>chār</i>	20 <i>bīs</i>	36 <i>chhattīs</i>
5 <i>pānch</i>	21 <i>ikkīs</i>	37 <i>saintīs</i>
6 <i>chha</i> or <i>chhe</i> <i>chhe</i>	22 <i>bā,īs</i>	38 <i>aṭhtīs</i> or <i>aṭīs</i>
7 <i>sāt</i> <i>ṣaṭ</i>	23 <i>te,īs</i>	39 <i>untālīs</i> or <i>unchālīs</i>
8 <i>āṭh</i> <i>āṭh</i>	24 <i>chaubīs</i>	40 <i>chālīs</i>
9 <i>nau</i> <i>nau</i>	25 <i>pachīs</i>	41 <i>iktālīs</i>
10 <i>das</i> <i>das</i>	26 <i>chhabbīs</i>	42 <i>be,ālīs</i>
11 <i>igārah</i>	27 <i>satā,īs</i>	43 <i>tetālīs</i> or <i>taintālīs</i>
12 <i>bārah</i>	28 <i>aṭhā,īs</i>	44 <i>chau,ālīs</i>
13 <i>terah</i>	29 <i>untīs</i>	45 <i>pañtālīs</i>
14 <i>chaudah</i>	30 <i>tīs</i>	46 <i>chhe,ālīs</i>
15 <i>pandrah</i>	31 <i>iktīs</i>	47 <i>saintālīs</i>
16 <i>solah</i>	32 <i>batīs</i>	

48 <i>aṭhālīs</i> or <i>aṭālīs</i>	66 <i>che,āsath</i> or	84 <i>chaurāsī</i>
49 <i>unchās</i>	<i>chhachhat</i>	85 <i>pachāsī</i>
50 <i>pachās</i>	67 <i>sarsath</i>	86 <i>chhe,āsī</i>
51 <i>ikāwan</i>	68 <i>aṭhsath</i> or <i>aṛsath</i>	87 <i>satāsī</i>
52 <i>bāwan</i>	69 <i>unhattar</i>	88 <i>aṭhāsī</i>
53 <i>tirpan</i>	70 <i>sattar</i>	89 <i>nau,āsī</i>
54 <i>chawwan</i>	71 <i>ikhattar</i>	90 <i>nawwe</i>
55 <i>pachpan</i> or <i>pach-</i>	72 <i>bahattar</i>	91 <i>ikānwe</i> or <i>ekān-</i>
<i>āwan</i>	73 <i>tihattar</i>	<i>awwe</i>
56 <i>chhappan</i>	74 <i>chauhattar</i>	92 <i>bānwe</i> or <i>birān-</i>
57 <i>satāwan</i>	75 <i>pachhattar</i>	<i>awwe</i>
58 <i>aṭhāwan</i>	76 <i>chhahattar</i>	93 <i>tirānwe</i> or <i>tirān-</i>
59 <i>unsath</i>	77 <i>sathattar</i>	<i>awwe</i>
60 <i>sāth</i>	78 <i>aṭhattar</i>	94 <i>chaurānwe</i>
61 <i>iksath</i>	79 <i>unāsī</i>	95 <i>pachānwe</i>
62 <i>bāsath</i>	80 <i>assī</i>	96 <i>chhe,ānwe</i>
63 <i>tirsath</i> or <i>tresath</i>	81 <i>ikāsī</i>	97 <i>satānwe</i>
64 <i>chausath</i>	82 <i>be,āsī</i> or <i>biyāsī</i>	98 <i>aṭhānwe</i>
65 <i>painsath</i>	83 <i>tirāsī</i>	99 <i>ninānwe</i>

*sau* or *sai*, a hundred ; *hazār*, a thousand ; *lākh*, a hundred thousand ; *karor*, a hundred *lākh*s, or ten millions.

*a.* Above a hundred, the numbers proceed regularly ; thus,—*ek sau ek*, 101 ; *do sau das*, 210 ; *ek hazār āṭh sau aṭhālīs* or *aṭhārah sau aṭhālīs*, 1848 ; *ek hazār do sau painsath* or *bārah sau painsath*, 1265. The ordinal numbers, from the seventh upwards, are regularly formed from the cardinals by adding the terminations *wāñ*, *weñ*, or *wiñ*. The first four of the ordinals are *pahlā*, or *pahilā*, or *paihlā*, first ; *dūsṛā*, second ; *tīsṛā*, third ; and *chauthā*, fourth ; then *pāñch-wāñ*, *-weñ*, *-wiñ*, the fifth is quite regular ; but *chhatwāñ*, the sixth, inserts *ṭ*, after which they all follow the rule ; as, *āthwāñ*, the eighth, *daswāñ*, the tenth, &c.

*b.* The following are used as collective numbers in the same sense as we say a dozen, a score ; viz. *gandā*, a four ; *gāhī*, a five ; *koṛī*, or *bīsī*, a score ; *chālīsā*, a forty ; *saikṛā*, a hundred ; *hazār*, a thousand ; *lākh*, a hundred thousand ; and *karor*, ten millions. But the most vexatious of all are the fractional numbers ; to make use of which requires some kind of mental arithmetic, as the following specimens will show ; thus—

<i>pāo</i> , or <i>chauth</i> , or		<i>pawan</i> or <i>paunā</i> ...	$\frac{3}{4}$
<i>chauthā,ṭ</i> .....	$\frac{1}{4}$	<i>sawā</i> .....	$1\frac{1}{4}$
<i>tihā,ṭ</i> .....	$\frac{1}{3}$	<i>ḍerh</i> .....	$1\frac{1}{2}$
<i>ādhā</i> .....	$\frac{1}{2}$	<i>aṛhā,ṭ</i> .....	$2\frac{1}{2}$

The word *paune* prefixed to a number denotes one quarter *minus* the number ; as *paune do*,  $2 - \frac{1}{4}$ , or  $1\frac{3}{4}$ . The word *sawā* denotes a quarter added ; as, *sawā do*,  $2\frac{1}{4}$ . The word *sārhe* denotes a half added ; as, *sārhe tin*,  $3\frac{1}{2}$ . The words *ḍerh*,  $1\frac{1}{2}$ , and *aṛhā, ī*,  $2\frac{1}{2}$ , when used with collective numbers, as 100, 1,000, &c., denote multiplication ; as, *ḍerh-sau*,  $1\frac{1}{2} \times 100$ , or 150 ; so, *aṛhā, ī hazār*,  $2\frac{1}{2} \times 1,000 = 2,500$ .

c. The Hindūs were the inventors of the ten numerical ciphers or figures of arithmetic. From India the invention found its way among the Arabs, and through these it reached Europe. The following are the three varieties of the ten ciphers :—

European... 1 2 3 4 5 6 7 8 9 10

Arabian..... | ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠

Hindū ..... १ २ ३ ४ ५ ६ ७ ८ ९ १०

These ciphers are employed from left to right, as among ourselves. Even the Arabs, who read from right to left, still write their numbers as we do ; thus—

$$1859 = 1859 = १८५९$$

The following are the days of the week in Urdū and Hindī :—

Urdū.

*Itwār* or *Shamba*.

*Pīr* or *Du-shamba*.

*Mangal*.

*Buddh*.

*Ḥumē'rāt*.

*Ḥumā'*

*Sanīchar*.

Hindī.

*Ādityawār*.

*Somwār*.

*Mangalwār*.

*Buddh-wār*.

*Brihaspat-wār*.

*Shukr-wār*,

*Shanischar*.



## SECTION II.

## OF SYNTAX, OR COMPOSITION OF SENTENCES ;

*Together with a Series of Familiar Phrases and Grammatical Exercises.*

## LESSON I.

24.—We have already mentioned that adjectives generally precede their substantives, as in English. If the adjective ends in any letter except *ā* or *a*, it is, as in English, indeclinable. Those ending in *ā*, if purely Indian, will change into *e* or *ī*, according to a simple rule. The termination *ā* is used before a masculine noun only, and in the nominative case singular (or the accusative case, if under a nominative form, which is of very frequent occurrence, as we shall soon see). The termination *e* is used before a substantive masculine, in any case singular where a postposition or interjection is used or understood, or before any masculine in the plural number. Lastly, *ī* is used always before a feminine noun. Thus, *baṛā ghar*, a large house ; *baṛe ghar kā*, of a large house ; plur. *baṛe ghar*, large houses ; *baṛe gharoṅ par*, on the large houses. Again, *kitāb*, a book, being feminine, we say, *baṛī kitāb*, a large book ; *baṛī kitāb meṅ*, in a large book ; *baṛī kitāben*, large books, &c. Adjectives purely Arabic, Persian, or Sanskrit, ending in *ā*, are not necessarily subject to any change or inflection, and in the application of such, practice must be the main guide.

*a*. In like manner, the genitive case of a noun or pronoun generally precedes the word which governs it ; and the use of *kā*, *ke*, or *kī* ; *rā*, *re*, or *rī* ; and *nā*, *ne*, or *nī*, in the formation of such genitives, is determined by the same rule that regulates the *ā*, *e*, and *ī* of the adjective. Hence, in Hindūstānī, the application of all genitives, nouns and pronouns, is precisely that of the declinable adjective ; thus, *mard kā* is used when the noun belonging to it is masculine, and in the nom. case singular ; as, *mard kā beṭā*, *mard kā ghorā*, &c., the man's son, horse, &c. When the word belonging to *mard* is masculine, but not in the nom. singular, or the sing. acc. form without *ko*, then *ke* must be used ; as, *mard ke beṭe ko*, to the man's son ; *mard ke beṭoṅ ko*, to the man's sons. When the word belonging to *mard* is feminine, in all cases *kī* is used ; as, *mard kī jorū*, the man's wife ; *mard kī beṭī ko*, to the man's daughter.

b. In illustration of the preceding principles, which are really as simple as they are important, we shall here subjoin for the benefit of the student a collection of phrases and exercises. In order not to attempt too much at first, we shall confine ourselves to a limited number of substantives and adjectives.

## Substantives.

Masculine.		Feminine.	
man,	<i>mard, ādmī.</i>	woman,	<i>'aurat.</i>
father,	<i>bāp.</i>	mother,	<i>mān.</i>
husband,	{ <i>khāwind,</i> <i>shauhar, ādmī.</i>	wife,	{ <i>jorū,</i> <i>bībī.</i>
brother,	<i>bhā, ī.</i>	sister,	<i>bahin.</i>
son,	<i>betā.</i>	daughter,	<i>beṭī.</i>
child,	<i>bachchā, larḱā, -e.</i>	girl,	<i>larḱī.</i>
boy,	<i>larḱā, -e.</i>	thing,	<i>chīz.</i>
animal,	<i>jānwar.</i>	mare,	<i>ghoṛī.</i>
horse,	<i>ghoṛā, -e.</i>	table,	<i>mez.</i>
house,	<i>ghar.</i>	book,	<i>kitāb.</i>
pen,	<i>kalam.</i>	fox,	<i>lomṛī.</i>
dog,	<i>kuttā, -e.</i>	cow,	<i>gā, e.</i>
elephant,	<i>hāthī.</i>		

## Adjectives.

good,	{ <i>achchhā, -e, -ī.</i> <i>bhalā, -e, -ī.</i>	tional beings);	<i>samajhdār,</i>
	{ <i>naṭkhaṭ, sharīr,</i> <i>khārāb,</i>	<i>hushyār</i> (for animals).	
bad, wicked	{ <i>burā, -e, -ī.</i> <i>barā, -e, -ī.</i>	ignorant,	<i>nā-dān.</i>
great, large,	<i>chhoṭā, -e, ī.</i>	swift,	<i>tezrau.</i>
little, small,	<i>sust.</i>	high, lofty,	{ <i>ūnchā, -e, -ī.</i> <i>buland.</i>
lazy,	<i>dānā</i> (for ra-	handsome,	{ <i>khūb-ṣūrat,</i> <i>hasīn.</i>
wise (indecl.),		ugly,	<i>bad-ṣūrat.</i>

c. To these we may prefix, when required, the adverbs *bahut*, much or very; *nihāyat* or *hadd-se*, excessively; as, *bahut achchhā, -e, -ī*, very good. This collection of substantives and adjectives, together with the pronouns and the two auxiliary tenses of the verb 'to be,' will furnish ample materials for our first essay on composition. We shall further limit ourselves to employ the substantives only in the nominative and genitive cases, singular and plural.

d. It is needless to say that in English, when we use the verb 'to be,' in making an assertion, we put the nominative

first, then the verb, and lastly the thing asserted ; as, 'my father is wise;' 'that man is ignorant.' In Hindūstānī the rule is, first the nominative, then the thing asserted, and last of all the verb ; thus, *merā bāp dānā hai*, 'my father wise is;' so, *wuh ādmī nā-dān hai*, 'that man ignorant is.'

*e.* The student must bear in mind that the demonstrative pronouns, *yih*, this, and *wuh*, that, are used with nouns in the nominative singular ; and they become *is* and *us* respectively when the noun is in any oblique case singular. A rule precisely similar applies to their plurals, *ye*, these, and *we*, those, which become respectively *in* and *un* in the oblique cases plural.

## EXAMPLES.

this is my brother,  
that is your son,  
these are their houses,  
this is my father's house,  
that is your brother's horse,

*yih merā bhāī hai.*  
*wuh tumhārā betā hai.*  
*ye unke ghar haiñ.*  
*yih mere bāp kā ghar hai.*  
*wuh tumhāre bhāī kā ghoṛā hai.*

this is that man's mother,  
that is your sister,  
thy sister's horse is swift,  
this pen is very good,  
that is a very good book,  
she is a little woman,  
his father was a great man,  
your sister was very handsome,  
my brother's horses were extremely swift,  
their children's books were very good,

*yih us mard kī māñ hai.*  
*wuh tumhārī bahin hai.*  
*terī bahin kā ghoṛā tezrau hai.*  
*yih kalam bahut achchhā hai.*  
*wuh bahut achchhī kitāb hai.*  
*wuh chhoṭī aurat hai.*  
*uskā bāp barā ādmī thā.*  
*tumhārī bahin bahut ḥasīn thī.*  
*mere bhāī ke ghoṛe nihāyat tezrau the.*  
*unke larḳoñ kī kitābeñ bahut achchhī thīñ.*

*Exercise.*—I am that man's brother. This woman is my brother's daughter. That boy is my brother's son. This is my sister's book. That man is this boy's father. These houses are very lofty. That girl's mother was very wise. Your father's horse was very swift. My brother's children are handsome. My sister's daughters are very good girls. That man's brother's wife was a very ignorant woman. That was a very handsome woman. This boy is very lazy. These girls are very lazy. These women were excessively ugly. The man's horses were very small. They are very bad husbands. She is a bad wife. They are very bad wives.

## LESSON 2.

25. *On the degrees of comparison.*—In forming the comparative and superlative degrees of adjectives, the Hindūstānī is somewhat deficient. When two objects are compared, that with which the comparison is made is put in the ablative case (so far like the Latin); but there is no alteration made in the adjective: thus, to express in Hindūstānī the phrase 'this house is higher than that house,' they say *yih ghar us ghar se ūñchā hai*, 'this house than that house (or compared with that house) is high.' Sometimes, however, the adverbs *ziyāda* or *aur*, denoting more, are used as in our own language, which is certainly an improvement; as, *yih ghar us ghar se ziyāda buland hai*, 'this house is more lofty than that house.' To form the superlative degree, they merely make a universal comparison; thus, to express 'this house is the highest,' they say, *yih ghar sab se ūñchā hai*, 'this house is higher than all.' Sometimes, to express an intensive degree, the adjective is repeated; as, *thandī thandī hawā, en*, very cool (or refreshing) breezes. This will put the reader in mind of our own simple ballads, where we meet with such expressions as 'the red red rose,' 'the deep deep sea,' &c.

## EXAMPLES.

the elephant is larger than the horse,	<i>hāthī ghore-se barā hai.</i>
the fox is smaller than the dog,	<i>lomrī kutte-se chhoṭī hai.</i>
the horses are swifter than the elephants,	<i>wuh ghore hāthiyon-se tezrau haiñ.</i>
the elephant is the largest animal of all,	<i>hāthī sab jānwaron-se barā hai.</i>
the elephant, the horse, and the dog, are wiser than all other animals,	<i>hāthī, ghorā, aur kuttā sab aur jānwaron-se hushyār haiñ.</i>

*Exercise.*—The cow is more lazy than the horse. These men are more wicked than dogs. The boys are more ignorant than the girls. The horses and the dogs are handsomer than the elephants. My pen is better than your pen. This boy is wiser than that boy. My father's horse is swifter than your brother's mare. Our dogs are swifter than your horses. The men are worse than the women. The fox is wiser than the dog. This pen is the worst of all (worse than all). This woman is the handsomest of all (more handsome than all). That girl was much wiser than her mother. She was the wisest of all the girls (wiser than all the girls).

## LESSON 3.

26.—We shall now proceed to the formation of interrogative sentences, introducing at the same time a few additional adverbs and adjectives, together with the various tenses of the verb *honā* (par. 14), to be, and some of the numerals.

a. In asking a question, the Hindūstānī does not, like the English, invert the words; and the tone of the voice alone marks the interrogation. There are, however, a few interrogative words, such as *kaun*, who? *kyā*, what? *kahān*, where? &c., the use of which cannot be mistaken; and all such interrogative words, when used, are reserved so as to come before the verb at the end. When a sentence contains no such interrogative word, the word *kyā* or *āyā* is used at the beginning, like the *an* or *num* of the Latin; as, *kyā yih tumhārā kalam hai?* Is this your pen? This word *kyā*, however, is not absolutely necessary in speaking, as the tone of the voice is quite sufficient to indicate interrogation.

## EXAMPLES.

who is that man?	<i>wuh ādmī kaun hai?</i>
who is this woman?	<i>yih 'aurat kaun hai?</i>
who are these boys?	<i>ye larke kaun haiñ?</i>
who are those girls?	<i>we larkeyāñ kaun haiñ?</i>
whose house is this?	<i>yih kiskā ghar hai?</i>
whose children are these?	<i>ye kiske larke haiñ?</i>
whose books are these?	<i>ye kiskī kitābeñ haiñ?</i>
whose daughter is she?	<i>wuh kiskī beṭī hai?</i>
where is my father?	<i>merā bāp kahān hai?</i>
where is his brother?	<i>uskā bhāī kahān hai?</i>
where are your father's horses?	<i>tumhāre bāp ke ghorē kahān haiñ?</i>
where are my brother's children's books?	<i>mere bhāī ke larkeñ kī kitābeñ kahān haiñ?</i>
where may be that man's mother's mare?	<i>us mard kī māñ kī ghorī kahān hogī?</i>
is this your house?	{ <i>yih tumhārā ghar hai?</i> or <i>kyā, yih tumhārā ghar hai?</i>
was that my father's horse?	<i>kyā, wuh mere bāp kā ghorā thā?</i>
may this be my sister's table?	<i>kyā, yih merī bahin kī mez hai?</i>
how many pens will there be?	<i>kitne kalam honge?</i>
what-like books will they be?	<i>kaisī kitābeñ hongiñ?</i>

*Exercise.*—Where is your brother? Where is this man's

mother? Whose son are you? Whose horses are these? How many houses are there? What sort of book is this? Is that your sister's table? Is this pen yours? Where had you been yesterday? Where will these children be to-morrow? When will you be at home (in the house)? Was your father at home yesterday? Will your brother be at home to-morrow? Were my two books on the table yesterday? Where are his four sons? Have his three daughters been at home? Were there seven horses there yesterday? Will there be eight men in the house three days hence? Were there five or six dogs there two days ago? What is this thing? What animals are these? Is that animal a horse or a cow?

## LESSON 4.

27.—We shall next introduce a new list of substantives, together with a few intransitive verbs conjugated like *girnā* (par. 13), at the same time we shall employ all the cases of the substantives and several of the relative nouns or prepositions mentioned in par. 20. The sentences will now be lengthened, but they will present no difficulty to a student of moderate attention and capacity.

day,	<i>din</i> (m.)	night,	<i>rāt</i> (f.)
city,	<i>shahr</i> (m.)	a boat,	<i>nā,o</i> (f.)
river,	<i>daryā</i> (m.)	a tree,	<i>darakh̄t</i> (m.)
forest,	<i>jāngal</i> (m.)	a road,	<i>rāh</i> (f.)
a plain,	<i>maidān</i> (m.)	fruit,	<i>mewā, phal</i> (m.)
water,	<i>pānī</i> (m.)	bird,	<i>parind</i> (m.), <i>chiriyā</i> (f.)
fish,	<i>machhlī</i> (f.)	name,	<i>nām</i> (m.)
street,	<i>kūcha, -e</i> (m.)	people,	<i>log</i> (m.pl.)

## Intransitive Verbs.

to stay, } dwell, }	<i>ṭhaharnā, rahnā</i>	to flow,	<i>bah-nā</i>
to come,	<i>ā-nā</i>	to proceed, } advance, }	<i>āge barhnā</i>
to go,	<i>jā-nā, chal-nā</i>	to retreat, fall back,	<i>haṭ-nā</i>
to run,	<i>daur-nā</i>	to sit down,	<i>baith-nā</i>
to sleep,	<i>sō-nā</i>	to return,	<i>phir-ānā</i>
to arrive,	<i>pahunch-nā</i>	to die,	<i>mar-nā</i> (past p. <i>mū,ā</i> )

## EXAMPLES.

I am staying in the city, *main shahr meṅ ṭhahrā hūn.*  
 my father dwells in that house, *merā bāpus ghar meṅ rahtā hai.*  
 we came from the forest yesterday, *kal ham jāngal se a,e* (or *āye*).

we will go to the city to-morrow,	<i>kal ham shahr meñ jā,enge.</i>
the bird was sitting on the tree,	<i>chiriyā darakh̄t par baithī thī.</i>
where are you going?	<i>tum kahāñ jāte ho?</i>
whence does this river flow?	<i>yih daryā kahāñ se bahā hai?</i>
do these men sleep in the city?	<i>kyā ye ādmī shahr meñ sote haiñ?</i>
where does this road lead to (go to)?	<i>yih rāh kahāñ jāti hai?</i>
is the fish in that river very large?	<i>us daryā kī machhlī bahut barī hai?</i>
who were those that were sit- ting underneath the tree?	<i>we kaun the, jo darakh̄t ke tale baithē the?</i>

*Exercise.*—The forest near the city is very large. How many men are sleeping beneath the tree? The road towards the forest is not very good. The horses were running from the plain. The water flows from the river into the city. In that forest there were many large trees. The boats on the river are coming towards the city. How many boats are there? There will be 250 horses on the plain to-morrow. There were 2,500 men on the large plain near the city yesterday. A hundred and fifty men have retreated from the river towards the forest. The horses are dying on the plain, and a hundred men died yesterday within the city. That man stayed nine days in my house. I slept one night in the forest, but I will not sleep there a second night. The water is flowing from the river into the streets of the city. The men are advancing towards the city. The fruit on these trees is very good. Where do all these people come from? What is the name of that city? What is the name of the river which flows from the forest? What was the name of the street in which you dwelt? The people were sitting beneath the trees. When did you arrive in this city? When will you return home?

#### LESSON 5.

28.—A sentence formed by an active or transitive verb consists of three parts,—the nominative, the verb, and the object; as, 'the tiger eats flesh,'—*sher gosht khātā hai*. Here *sher* is the nominative, *gosht* the object, and *khātā hai* the verb. Generally speaking, the Hindūstānī arrangement is, first the nominative or agent, then the object, and lastly the verb; but this rule is frequently departed from, especially in poetry. The nominative and object may of course be much more complex than in the foregoing sentence; thus, 'the tiger of the forest eats the flesh of all other animals,'—*jangal kā sher aur*

*sab jānwaroṅ kā gosht khātā hai.* In languages with regular cases, like the Latin, the object is put in the accusative case, which has generally a termination different from the nominative. In English always, and in Hindūstānī generally, the accusative is the same as the nominative, and is to be determined merely by inference or position. There are, however, in Hindūstānī, instances in which it is necessary to distinguish the object with the addition of the postposition *ko*, which, though not reduced to a certain rule or principle by grammarians, forms one of the niceties of the language. Of this we shall treat in our next lesson. In the meanwhile we shall proceed to our lesson on transitive verbs, which govern merely the simple or nominative form of the object, as in English.

## Substantives.

bread,	<i>roṭī</i> (f.)	meat,	<i>gosht</i> (m.)
butter,	<i>makkhān</i> (m.)	milk,	<i>dūdḥ</i> (m.)
wine,	<i>sharāb</i> (f.)	rice (boiled),	<i>bhāt</i> (m.)
tea,	<i>chā</i> (f.)	plate,	<i>bāsan</i> (m.)
breakfast,	{ <i>nāshṭā,</i>	spoon,	<i>chamcha</i>
	{ <i>hāzirī</i> (f.)	sugar,	{ <i>shakar,</i>
dinner,	{ <i>khānā</i> (m.)	sugar-candy,	{ <i>miṣrī</i>
knife,	<i>chhurī</i> (f.)	a letter,	<i>chitṭhī</i> (f.)
fork,	<i>kāñṭā</i> (m.)	news,	<i>khābar</i> (f.)

## Adjectives.

cold,	<i>thandā</i>	clean,	<i>ṣāf</i>
hot,	<i>garm</i>	pure,	<i>ṣāf</i>
sweet,	<i>mīṭhā</i>	ready,	<i>taiyār</i>

## Transitive Verbs.

to swim,	<i>pair-na</i>	to learn,	<i>sikh-nā</i>
to bring,	<i>lānā</i>	to give,	<i>denā</i>
to make (prepare),	<i>banānā</i>	to say, tell,	<i>kahnā</i>
to eat,	<i>khānā</i>	to see, look,	<i>dekhnā</i>
to drink,	<i>pīnā</i>	to hear,	<i>sunnā</i>
to make, do,	<i>karnā</i>	to strike,	<i>mārnā</i>
to place, put,	<i>rakhnā</i>	to read,	<i>parhnā</i>
to take away,	<i>lejānā</i>	to write,	<i>likhnā</i>
to call,	<i>bulānā</i>	to take,	<i>lenā</i>

## EXAMPLES.

he is bringing bread,  
we drink water,  
they drink wine,

*wuh roṭī lātā hai.*  
*ham pānī pīte haiṅ.*  
*we sharāb pīte haiṅ.*



my brother will drink cold pure water,	<i>merā bhāī thandā śāf pānī pī, egā.</i>
make tea,	<i>chā banā o.</i>
bring a spoon,	<i>chamcha lā o.</i>
give me some meat,	<i>mujh ko kuchh gosht do.</i>
bring a knife and fork,	<i>ek chhurī kāntā lā o.</i>
make breakfast ready,	<i>hāzīrī taiyār karo.</i>
bring a clean plate,	<i>śāf bāsan lā o.</i>
when will you get dinner ready?	<i>khānā kab taiyār karoge ?</i>
will you drink wine?	<i>tum sharāb pī, oge ?</i>
what will you eat?	<i>tum kyā khā, oge ?</i>

*Exercise.*—Do you eat any fruit? Bring me some tea, sugar, and milk. Put a knife and fork on the table for my father. Cool (make cold) some wine for us. Prepare dinner for six people. You will bring us some rice and milk. Will you give me some wine and some cold water, that I may drink? Do you drink tea? Will your brother drink wine? Bring us three knives, three forks, three spoons, and three clean plates. He reads very good books? He writes a letter to me every day. She was writing letters when I came to her house. He hears good news of him. We were reading their letters when they arrived. Tell us all the news of the city. I will tell you the news of the city when I return. Give us some bread and butter.

## LESSON 6.

29.—When the object of a transitive verb is definite or specific, as a general rule, the postposition *ko* is added; for example, the phrase *chhurī lā o* signifies 'bring a knife;' but if we wish to say 'bring the knife,' we add the postposition *ko*; thus, *chhurī-ko lā o*.

## EXAMPLES.

put the water on the table,	<i>pānī mex par rakho.</i>
take away the sugar,	<i>shakar lejā o.</i>
give me the wine,	<i>sharāb mujhe do.</i>
clean (make clean) the plate,	<i>is basan-ko śāf karo.</i>
cool the water,	<i>is pānī-ko thandā karo.</i>

*Exercise.*—The dog is drinking the milk. They were putting the water on the table. Who has taken away the sugar? He is cleaning the plate. They are cooling the water. Take away the meat and put the wine on the table. Put the water near me on this table. The dogs will drink the water. Beat (or strike) that idle boy. He was eating the sugar and drinking

the wine. I shall see him to-morrow. We shall see them to-day in the city. If they see us here, they will beat us very much. We shall not see that man, if we remain in this house.

## LESSON 7.

30.—When we have occasion to use a transitive verb in any tense formed from the past participle, the nominative of the sentence assumes the case of the agent (*vide* par. 8) with the particle *ne*. The verb then agrees in gender and number with the object, or what in Latin would be the accusative case; thus, 'the man wrote a letter,' must be *ādmī ne ek chitthī likhī*, literally, 'by the man a letter (was) written,'—'a viro epistola scripta (est).' So far the construction agrees exactly with the Latin passive voice; we must remark, however, that if it is necessary to render the object of the sentence very definite, and consequently to add to it the particle *ko*, the verb must be used always in the form of the third person singular masculine; as, 'the man killed the tiger,'—*mard ne sher ko mār-dālā*; so, 'the boy has struck the girl,' will be *laṛke ne laṛkī-ko mārā hai*. (*Vide* Hind. Gram. p. 103.)

## EXAMPLES.

he has placed good food upon the table,	<i>us ne achchhā khānā mez par rakhā hai.</i>
she has made tea,	<i>us ne chā banāī hai.</i>
my father has drunk all the wine,	<i>mere bāp ne sab sharāb pī lī hai.</i>
we drank cold water,	<i>ham ne thandā pānī piyā.</i>
who has eaten the rice?	<i>bhāt kis ne khāyā?</i>
he called all the servants into the house,	<i>us ne sab naukaron ko ghar mein bulāya.</i>
we had given very good bread to the men,	<i>ham ne bahut achchhī rotī admīyon ko dī thī.</i>
the women ate bread and drank milk,	<i>'auraton ne rotī khāī, aur dūdh piyā.</i>

[*Note*.—For any new word that may henceforth occur, consult the General Vocabulary, Part II.]

*Exercise*.—Have you learned the Hindūstānī language? I have read a few pages. Have you seen the city of Calcutta? You have made the voyage of the sea, what wonders did you see there? I may say what one of the sages said, "Thewonder that I saw on the sea was this,—that I came safe to land."

How much money have your friends given you? My father gave me an order for one thousand rupees. How much did you give to the man? How many rupees did he demand of you? He demanded ten rupees, and I gave him three rupees and a half. Have you prepared breakfast? Have you prepared a good dinner for two people? Have you put the bread on the table?

## LESSON 8.

31.—The subject of this lesson will be the peculiar application of two useful verbs, viz. *saknā*, to be able (to can), and *chuknā*, to have done or finished. When these have occasion to govern another verb, the latter is used, not in the infinitive (as with us), but in the ROOT, which is always placed first; and the two together thus form a sort of compound verb.

## EXAMPLES.

he can (or is able to) speak our language.	<i>wuh hamārī zabān bol-saktā hai.</i>
are you able to read my writing?	<i>tum merā likhā paṛh-sakte ho?</i>
no one will be able to read this but yourself,	<i>siwāḃe tumhāre koī isko na paṛh-sakegā.</i>
he can speak a little English,	<i>wuh kuchh-kuchh (or, thorā bahut) aṅgrezī bol-saktā hai.</i>
they have done eating,	<i>we khā-chuke haiñ.</i>
have you done writing?	<i>tum likh-chuke ho?</i>
they had done reading when I arrived there,	<i>jab main wahāñ pahunchā, we paṛh-chuke the.</i>

*Exercise.*—When he had done writing the letter, then I came away from the house. When you come (*i.e.* shall come) here to-morrow, I shall have done reading the book. Can you swim across this river? I cannot swim at all, but my brother is an excellent swimmer. So great was the darkness that I could not see anything. The ruler of this village cannot speak English, but he can speak Hindūstānī well. I hope I shall be able to learn the language of this country in the space of six months.

## LESSON 9.

32.—The verbs *lagnā*, signifying to begin; *denā*, to grant permission, or allow; and *panā*, to get permission, or be allowed; and sometimes *saknā*, to can, or be able, govern the infinitive of another verb in the inflected state, that is, *ne* instead of *nā*,

as will be seen in the following sentences. We may notice here a well-known peculiarity in Hindūstānī in the use of the conjunctive participle ; as, *jā-kar*, *jā-ke*, &c., having gone. It serves to throw two or more short sentences into one ; thus, 'Go to my room, and bring me quickly my sword,'—*mere kamare meñ jā-kar merī talwār jaldī lā.ō*. (*Vide* par. 16, a.)

## EXAMPLES.

he rose and began to say,	<i>wuh uṭh-kar kahne lagā.</i>
they began to read,	<i>we paṛhne-lage.</i>
you began to eat,	<i>tum khāne-lage.</i>
he allows them to come into the house,	<i>wuh unko ghar meñ āne-detā hai.</i>
let him go,	<i>usko jāne-do.</i>
he is allowed to come,	<i>wuh āne-pātā hai.</i>
he will allow us to do what we like,	<i>jo ham chāheñge, so wuh hamko karne-degā.</i>

*Exercise*.—He sat down, and began to tell this story. One man began to say, I shall not be able to eat this bread. Another began to say, I will not allow the children to read these books. He will give you leave to walk in this beautiful garden every day. The Honourable Company (*Kampanī Bahādur*) will allow me to go to England for the space of three years and six months. My father is allowed to go to Calcutta on account of transacting (making) business. Go to my brother's house, present to him my compliments, and bring home my saddle. Strip off your clothes, swim across this river, and bring the boat to this side.

## LESSON 10.

33.—The verbs *chāhnā*, to desire, to wish ; and *karnā*, in the sense of 'to make a practice of,' 'to be in the habit of,' govern the past participle of another verb, instead of the infinitive. The participle so governed is always in the simple form of the singular masculine in *ā*. Thus,—

## EXAMPLES.

he is in the habit of reading every morning,	<i>wuh har ṣubḥ ko paṛhā-kartā hai.</i>
he is in the habit of writing something every day,	<i>wuh har roz kuchh likhā-kartā hai.</i>
he used always to give (make) this injunction to the scholar,	<i>wuh hamesha shāgird ko yih tākīd kiyā-kartā thā.</i>

I wish to learn the Hindūstānī language,	<i>main Hindūstānī zabān sikhā chāhtā hūn.</i>
what do you wish to say?	<i>tum kyā kahā-chāhte ho? [hūn.</i>
I wish to write a letter,	<i>main ek chithī likhā-chāhtā</i>
I wish to learn the Persian language,	<i>main Fārsī zabān sikhā-chāhtā hūn.</i>

*a.* We may here observe that the form *chāhiye* of the verb *chāhnā* is frequently used impersonally, like the Latin 'decet,' 'oportet,' or the French 'il faut;' as, *chāhiye ki tum jāo*, you must go, or it is necessary that you go. This form of *chāhnā* is generally followed by the aorist, as in the preceding example, but it may also govern the past participle of the accompanying verb; as, *adab sikhā chāhiye*, it is proper (necessary or desirable) to learn good manners.

*b.* The verb *chāhnā* sometimes governs the inflected infinitive, like *lagnā*, &c. (32); as, *wuh parhne chāhtā hai*, he wishes to read.

*Exercise.*—I am accustomed every day to rise at the dawn. He is in the habit of dining every day at two o'clock. We make it a practice to read three hours in the morning. I wish very much to learn the language of this country. Do you wish to read this book? It is necessary to learn the Persian language in order to speak and understand well the Hindūstānī. It is desirable to know the language of the country in which you are dwelling.

#### LESSON II.

34.—The Hindūstānī abounds in a species of compound verbs, called intensives. A verb is rendered intensive by employing only its root, to which some other verb is subjoined. The root of the principal verb continues invariable, and the subjoined or auxiliary verb is fully conjugated in the usual way; thus, *mārnā*, to beat, becomes intensive by adding to its root the verb *dālnā* or *rakhnā*, whereby *mār-dālnā* or *mār-rakhnā* signifies 'to kill downright;' so, *dāl-denā*, to throw down; *bol-uṭhnā*, to speak out; *mar-jānā*, to die; *baiṭh-rahnā*, to sit down; *kho-denā*, to lose; *toṛ-denā*, to break to pieces, to smash. Although almost every verb may thus be rendered intensive, yet it is impossible to give any rule respecting the servile or second verb, which is usually employed for that purpose. The only course left for the student to pursue, is carefully to observe the usage of the best authors, and whenever he meets with an intensive verb, let him endeavour to remember it. It is needless to add that the servile verb of an intensive has for the time laid aside its own primitive meaning.

## EXAMPLES.

who killed that man?	<i>kis ne us ādmī ko mār-dālā ?</i>
he has placed all the things on the table,	<i>us ne sab chizon ko mez par rakh-diyā hai.</i>
lay my watch on the shelf,	<i>merī gharī tāk par rakh-do.</i>
they have eaten up all the dinner,	<i>wuh sab khānā khā-ga.</i>
write a letter for me,	<i>mere liye ek chithī likh-do.</i>
he has cut down all the trees in the garden,	<i>us ne bāgh ke sab darakhṭ kāt- dāle haiñ.</i>

*Exercise.*—Put all the things on the table. That man has killed my companion. Has he written out the two letters, as I told him? The king said to the soldier, Cut off this man's head in my presence. Throw out the water from this basin. They all spoke out, saying, We will not sit down in your house unless you make an apology for this conduct. His father, mother, brothers, and sisters have all died. The goat has smashed the looking-glass with his horns. He has lost a great sum of money (very many rupees) in gambling. You will sit down in this room until I return from the king's audience (*darbār*). The dog has eaten up the whole of the butter. Who has cut down that fine tree?

## LESSON 12.

35.—Of the use of the possessive adjective pronoun *ap-nā*.

When the nominative or agent of a sentence is followed in the same clause by a possessive pronoun belonging to itself, such possessive is in Hindūstānī rendered by *apnā*, *-ne*, *-nī*, never by the possessives *merā*, *mere*, *merī*, &c.

## EXAMPLES.

I read my book,	<i>main apnī kitāb parhtā hūñ.</i>
thou readest thy book,	<i>tū apnī kitāb parhtā hai.</i>
he reads his (own) book,	<i>wuh apnī kitāb parhtā hai.</i>
she reads her (own) book,	<i>wuh apnī kitāb parhtī hai.</i>
we have seen our father,	<i>ham ne apne bāp ko dekhā hai.</i>
have you written your letter?	<i>tum ne apnī chithī likhī hai ?</i>
the goldsmith and carpenter went to their (own) city,	<i>sunār aur barhātī apne shahr meñ gaye.</i>
the women feed their (own) children,	<i>'aurateñ apne bachchon ko pālṭī haiñ.</i>

N.B. If, in the above examples, the words 'his,' 'her,' or 'their' refer *not* to the nominatives, but to somebody else, then they must be expressed by *is-* or *us-kā*, &c.

*Exercise.*—Did you see your father yesterday? Bring your dogs here to-morrow, that we may go a-hunting. Wait in this room till I shall have done writing my letter to your master. Give my compliments to your master and say that Mr. F. is not at home. Why do you beat your servants in that manner? In my country every man considers his own house as his castle. My friend is gone to his native country for the benefit of his health. The judge said to the plaintiff, Go and take your money from the woman. The plaintiff came back and said, Sir, I cannot get my money from this woman.

## LESSON 13.

36.—Use of the termination *sā*, *se*, *sī*.

The particle *sā*, *se*, or *sī* (according to gender and number) added to a substantive, or the oblique form of personal pronouns, converts these into an adjective denoting similitude or resemblance; as from *haiwān*, a beast, comes *haiwān sā*, like a beast, beastly. When *sā*, *se*, or *sī* is added to an adjective, it generally renders it intensive; as, *baṛā*, large; *baṛā-sā*, *baṛe-se*, or *baṛī-sī*, largish, rather large, or very large.

## EXAMPLES.

where did you find this dog-like unclean animal?	<i>yih kuttā sā nā-pāk jānwar tum ne kahān pāyā ?</i>
a wise man like thee,	<i>tujh sā 'aklmand ādmī.</i>
what-like animals are these?	<i>ye kaise jānwar haiñ ?</i>
he took up a very large stone,	<i>us-ne ek baṛā-sā pathar uṭhāya.</i>
a fine-looking stag came in sight,	<i>ek khūb-ṣurat-sā bārah sīngā naṣar āyā.</i>
a black woman like an ogress,	<i>ek kālī bhutnī-sī 'aurat.</i>

*Exercise.*—Her face was fair as the moon, her eyebrows were like a bow, and her hair (lit. hairs) black as night. Her form was straight as the cypress, her lips red as the *kandūrī* (a beautiful red flower), and her feet delicate as the flower of the lotus. She was beautiful as *Zulaikhā*, and faithful as *Lailī*. The young prince was handsome as *Yūsuf*. The king was wise as *Sulaimān*, just as *Naushīrwān*, liberal as *Hāṭim*, and brave as *Rustam*.

## LESSON 14.

37.—Use of the pronoun *āp*.

The word *āp* literally denotes self, and it is so employed with any of the personal pronouns; as, *maiñ āp jā, ūngā*, I will go

myself. It may also be used in the same sense without the personal pronoun; as, *āp jā, egā*, he himself will go; *āp āweṅge*, we will come ourselves. The word *āp*, however, is frequently employed in a very different sense, like our terms 'you sir,' 'your honour,' 'your worship,' 'his honour,' 'his worship,' &c., and the verb, in such cases, agrees with it in the third person plural. The words *ṣāhib*, master, monsieur, and *ḥazrat* or *ḥuzūr*, your highness, and *janābi 'āli*, your majesty, are used in a similar manner when a person is addressing, or speaking of, his superior in rank, or as a mere matter of politeness, by strangers of rank and respectability, when addressing each other.

## EXAMPLES.

I shall see him myself,	<i>maiṅ āp usko dekhūṅgā.</i>
will she herself come?	<i>kyā wuh āp āwegī ?</i>
will you come yourself to-morrow?	<i>kal āp ā,oge ?</i>
will you, sir, come to-morrow?	<i>āp kal ā,enge ?</i>
how is the health of your honour?	<i>āp kā mizāj kaisā hai ?</i>
will you, sir, drink any wine?	<i>āp kuchh sharāb piyenge ?</i>
may it please monsieur to sit down,	<i>baithiye ṣāhib.</i>
how is the health of your highness?	<i>ḥuzūr kā mizāj i sharīf kaisā hai ?</i>

*Exercise.*—I am going there myself this very day. Will you come yourself to-morrow? If he himself cannot give the money, perhaps his brother will be able to advance it for him. We do not wish to appear ourselves in this business. I am your worship's faithful slave. I have sought for the child in your honour's garden. Your worship's (master's) dinner is ready. Master's *pālkī* (vulg. palanquin) is now at the door. You, sir, are my father and mother; there is no one in the world, except your honour, who will assist your poor miserable slave. Where is the native country of your highness? Will your majesty ride on the white elephant to-day?

## LESSON 15.

## 38.—Use of the Infinitive.

The Infinitive, or verbal noun, in Hindūstānī, is applied in a variety of ways different from what it is in English or Latin. In the first place it is used, like the Latin *gerund*, to express



obligation ; thus, *tum-ko wāhañ jānā hogā* or *paṛegā*, you must (or will have to) go there. 2nd. It is sometimes used as an imperative ; thus, *hargiz ḡasam na khānā*, swear not at all. Lastly, the inflected form of the infinitive, followed by *kā*, *ke*, or *kī*, is used, like the Latin participle in ' *urus*,' to express a future intention ; as, *maiñ nahīñ jāne-kā*, 'non sum iturus,' I will not go ; *wuh nahīñ likhne-kī*, she does not intend to write. For a full account of the various uses of the infinitive, *vide* Hind. Gram. p. 129.

## EXAMPLES,

you must go home,	<i>tumko ghar jānā hogā.</i>
I must buy a good horse,	<i>mujhko ek achchhā ghoṛā kharīdnā hogā.</i>
do not commit such folly,	<i>aisī be-wukūfī na karnā.</i>
do not go to that country,	<i>us mulk meñ mat jānā.</i>
I do not now intend to go to Persia,	<i>ab maiñ Irān meñ nahīñ jāne-kā.</i>

*Exercise.*—We must not do evil to the end that good may result. That wounded soldier must not eat so much fruit. You must read three pages of this book every day. Do not speak more nonsense. Never strike your horse on the head. Do not strike your dog in that manner. Do not drink any of the foul water of that river. When do you intend going to Europe? He is about to travel in Persia (*Fārs*), Arabia (*Arab*), and Turkey (*Rūm*). She does not mean to remain in this country after the cold season. The officers do not intend to go to the tiger-hunt.

## LESSON 16.

## 39.—Use of the Relative and Correlative.

Strictly speaking, the Hindūstānī language does not possess a relative pronoun corresponding to the Latin *qui*, *quæ*, *quod*, or to our 'who,' 'which,' and 'that.' For example, *vir sapit qui pauca loquitur*, the man is wise who speaks little, is expressed in Hindūstānī as follows:—*jo shakhṣ dānā hai so* (or *wuh*) *kam boltā hai*; literally, 'whatever man is wise, the same speaks little.' Here the word *jo* is called the *relative*, and *so* the *correlative*. We need not here enter on an elaborate description of this peculiarity of the language, both as regards relatives and correlatives in general, which will be much better understood by the following

## EXAMPLES.

that which you say is all true,	<i>jo tum kahle ho, so sab sach hai.</i>
speak plainly whatever comes	<i>jo kuchh ki tumhāre dil mein</i>
into your mind,	<i>āwe, so ṣāf kaho.</i>
the man whom you saw in	<i>jis shakhṣ-ko tum-ne kal shahr</i>
the city yesterday died this	<i>mein dekhā, so āj fajr ko mar-</i>
morning,	<i>gayā.</i>
the letter which you wrote to	<i>jo chithī tum-ne mujhe likhī</i>
me has not arrived,	<i>thī, so nahīn pahunchī hai.</i>
where there is a rose, there is	<i>jahān gul hai, tahān khār bhī</i>
also a thorn,	<i>hai.</i>
as you act, so will you expe-	<i>jaisā karoge, waisā pāoge.</i>
rience,	
wherever you go, thither will I	<i>jidhar tum jāoge, tidhar main</i>
also go,	<i>bhī jāūngā.</i>
as the master, so will be the	<i>jaisā ustād waisehī shāgird</i>
scholars.	<i>hoṅge.</i>

*Exercise.*—That very foolish young man has lost in play all the money that his father had given him when he left home. They broke to pieces all the furniture which they found in the people's houses. The king highly approved of the horses which you sent to him last year from Arabia. Why have you not done what I told you? The officer rewarded the soldier who saved his life. Have you made a copy of the petition which the villagers brought to me yesterday? At the root of the very tree under which you are now standing there is buried a potful of *ashrafis*. The servant whom you recommended to me is a great rascal.

## LESSON 17.

## 40.—On Oriental Phraseology.

The phraseology of the Eastern languages in general is more dramatic than ours. As a rule, when reference is made to the words or actions of a third person, that pronoun must be used which the person himself would make use of on such occasion. This peculiarity completely alters the whole structure of an Hindūstānī sentence compared with the corresponding English. For example, 'The prisoner told me that he would kill *Shaiikh Hasan* if he saw him;' *kaidī ne mujh-se kahā kī main Shaiikh Hasan ko mār-dālūngā agar usko dekhūn*, literally, 'the prisoner said to me thus, I will kill *Shaiikh Hasan* if I see him.'

## EXAMPLES.

my brother said to me that he  
was going to Calcutta next  
day,

he told me to go home?  
did he not tell you that he had  
lost all his money at play?

he says that his parents have  
died,

ask him whether that horse be  
his own or not,

he says it is assuredly his  
own,

*mere bhā,ī-ne mujh-se kahā ki  
main Kalkatte ko kal jā,-  
ūngā.*

*usne mujh-se kahā ki ghar jāo.  
kyā usne tum se na kahā thā  
ki main ne apne sab māl  
jū,e meñ hār-diyā?*

*wuh kahtā hai ki mere mā-bāp  
mar gaye haiñ.*

*us-se pūchho ki āyā yih ghoṛā  
tumhārā hai ki nahīñ.*

*kahtā hai ki albatta merā-hī  
hai.*

*Exercise.*—My master sends you his compliments, and desires me to say that he cannot come to see you to-day, as he is busy writing. I told him, that if he would prove to me that he did not charge me more than the market price (or price current) for the grain, then I would give him the sum he asked. I wrote to my friend this morning, and told him that I would send him the book in a day or two, if he did not require it sooner. He told me that he had suffered great hardships on the journey; that he had been robbed of part of his property, and obliged to sell the rest in order to pay his expenses during his way home. He wished to come here this morning to see you, but he told me that his horse was dead, and therefore he could not come.

## LESSON 18.

N.B.—The remaining Exercises in this Section are of a miscellaneous description, and not, as hitherto, limited to a particular rule of Syntax. The student, at every step, must bear in mind the preceding principles of Grammar, and by the time he has finished the Section, he will find himself well qualified to converse on all ordinary subjects with neatness and propriety. Of course his stock of words must be as yet but scanty; but that will increase daily by practice.

bring breakfast,  
bring dinner,  
bring bread,  
bring milk,  
give sugar,

*hāziri lāo.  
khānā lāo.  
rotī lāo.  
dūdh lāo.  
shakar do.*

eat your dinner,  
 drink milk,  
 light the lamp,  
 light the candle,  
 bring the shade,  
 put out the candle,  
 raise the shade,  
 don't forget,  
 come here,  
 come near,  
 where do you come from?  
 where are you going?  
 make ready the tea,  
 turn to the right,  
 turn to the left,  
 go home quickly,

*apnā khānā khā,ρ.*  
*dūdḥ piyo.*  
*chirāgh jalā,ρ.*  
*battī bālo.*  
*fānūs lā,ρ.*  
*battī bujhā,ρ.*  
*fānūs uṭhā,ρ.*  
*bhūliyo mat.*  
*idhar ā,ρ.*  
*nazdik ā,ρ.*  
*kahān se ā,ε ho?*  
*kidhar jā,ρge?*  
*chā banā,ρ.*  
*dāhine phiro.*  
*bā,εñ phiro.*  
*ghar-ko jaldī jā,ρ.*

*Exercise.*—Who is bringing the breakfast? Sir, I have brought the breakfast. What is there to-day for dinner? They eat good bread and drink fresh milk. Have you lighted the candles? Bring us some tea, sugar, bread, and milk very quickly. Where have all the servants gone to? Sir, they have all gone home. When will they come back? When you go there, you will first turn to the left and then to the right. Ask these soldiers of what regiment they are. What is the name of the officer? At what hour to-morrow morning will they march for Dihli?

### LESSON 19.

move straight on,  
 call the porters,  
 take away the table,  
 take away the things,  
 raise the table,  
 be careful,  
 what is your command?  
 get ready the carriage,  
 it is of no consequence,  
 are you at leisure?  
 be pleased to forgive me,  
 bring a little bread,  
 have you made the bed?  
 fasten the door,  
 they are old,

*sīdhe āge chalo.* [*bulā,ρ.*  
*moṭiyōñ* (or, *ḥammālōñ*) *ko*  
*mez lejā,ρ.*  
*asbāb uṭhā,ρ.*  
*mez uṭhā,ρ.*  
*khābar-dār ho.*  
*āp kā ḥukm kyā hai?*  
*gārī taiyār karo.*  
*kuchḥ muṣāyaka nahīn.*  
*tum ko fuṣṣat hai?*  
*mujhe mu'āf kījiye.*  
*thorī roṭī lā,ρ.*  
*bichḥaunā bichḥāyā hai?*  
*darwāza band karo.*  
*we būrḥe haiñ.*

this is a misfortune,  
they are ignorant,  
bring my book,  
bring my shoes,  
go to the market,  
bring a little meat,

*yih kambakhtī (or, āfat) hai.*  
*we jāhil haiñ.*  
*merī kitāb lā.ρ.*  
*merī jūti lā.ρ.*  
*tum bāzār jā.ρ.*  
*thorā gosht lā.ρ.*

*Exercise.*—Sir, all the porters have come. Tell them to put the things in the carriage. Have you fastened the door of the house? When I shall be at leisure I shall see him. Has the servant brought the meat from the market? Have you put my books on the table? Sir, pray forgive me, I had forgotten. Well, do not forget again. What a great misfortune this is! Sir, I have brought your shoes. I am not at leisure to see him to-day, tell him to come early to-morrow. Who is that old man who is standing near the door?

## LESSON 20.

who are you?  
why are you come?  
you will say something to me,  
don't be troublesome,  
call my house steward,  
order dinner,  
I will go out,  
bring my clothes,  
please come quickly,  
repair the warehouse,  
bring the newspaper,  
is this the very thing?  
they are all there,  
who is he?  
is any one there?  
say that again,  
how are you?  
we shall go to-morrow,  
move this way,  
move that way,  
has the gun fired?

*tum kaun ho?*  
*kis wāste ā.ρ ho?*  
*mujhe kuchh kahoge.*  
*dikk mat karo.*  
*mere khānsāmāñ ko bulā.ρ.*  
*khāne kā hukm do.*  
*main bāhir jā.ñga.*  
*mere kapre lā.ρ.*  
*āp jaldī ā.iyegā.*  
*kothī marammat karo.*  
*akhbār lā.ρ.*  
*yih wuhī hai?*  
*wahāñ sabhī haiñ.*  
*wuh kaun hai?*  
*wahāñ ko,ī hai?*  
*wuh phir kaho.*  
*tum kaise ho?*  
*ham kal jā.enge.*  
*idhar ko chalo.*  
*udhar ko chalo.*  
*kyā top dag ga,ī?*

*Exercise.*—Who is that man, and why has he come here? Is the newspaper come to-day? Where have you put my clothes? Has the *khānsāmāñ* yet returned from the market? Tell me when he comes back. Sir, the *khānsāmāñ* says there is no good

meat in the market to-day. Carry the books and newspapers to the warehouse. What will he say to you to-morrow? How is he to-day? He says that he is now much better. The gun in the fort is fired every morning at dawn, and also at the end of evening twilight. Such is the custom of this country.

## LESSON 21.

send for the palanquin quickly,	<i>pālkī jaldī maṅgā, o.</i>
has the master risen?	<i>ṣāhib uthe haiñ?</i>
this is a very fine fruit,	<i>yih bahūt khūb mewa hai.</i>
this is wonderful news,	<i>yih 'ajīb khabar hai.</i>
we are hungry and thirsty,	<i>ham bhūkhe piyāse haiñ.</i>
he is a careful man,	<i>wuh hushyār ādmī hai.</i>
they are great rogues,	<i>we baṛe daghābāz haiñ.</i>
the whole land is level,	<i>sab zamīn barābar hai.</i>
his heart is grieved,	<i>us kā dil ranjida hai. [hai?</i>
is your business now completed?	<i>tumhārā kām ab tamām hū, ā</i>
is the proof of it strong?	<i>uskī dalīl mazbūt hai?</i>
she is very impudent,	<i>wuh baṛī gustākḥ hai.</i>
the sky is quite clear,	<i>āsmān khūb ṣāf hai.</i>
these are mischievous children,	<i>we larke naṭkhaṭ haiñ.</i>
he received great punishment,	<i>us ne baṛī saza pā, i.</i>
they all remained hidden,	<i>we sab chhipe rahe.</i>
his heart is restless,	<i>us kā dil bekarār hai.</i>
he is a fool,	<i>wuh bewuḳūf hai.</i>
this paper is moist,	<i>yih kāghaḡ tar hai.</i>
who is making a noise?	<i>kaun shor kartā hai?</i>
what are you saying?	<i>tum kyā kahte ho?</i>

*Exercise.*—Sir, the pālkī is ready. Bring me some paper, that I may write. Ask that man if his master has yet risen. What is the name of this fruit? Is there much fruit on that tree? I shall come home when I have completed my business. Do not make so much noise there. You said that these men were great liars. You say that you are very careful. The fool says everything that comes into his heart; but whatever comes into the heart of the wise, the same remains hidden. The news from the army this week is by no means favourable. The man who brings the news is a very great rogue, and those who believe him are fools.

## LESSON 22.

speaking easy Urdū,	<i>ṣalīḡ Urdū bolo. [ānā hūā ?)</i>
whence are you come?	<i>kahāñ se ā, e ho? (or, kahāñ se</i>
go away, you have leave,	<i>chale jā, o, tumheñ ruhḡṣat hai.</i>

go not there again,  
 put us on shore,  
 who lives there?  
 go on straightforward,  
 bring some wine and water,  
 cool the water well,  
 the dinner is on the table,  
 what is your name?  
 he is very clever,  
 wake me very early,  
 it is fair to-day,  
 he has made confession,  
 make a signal for coming here,  
 have patience a little,  
 send them to my house,  
 sprinkle a little water,  
 turn back that leaf,  
 tie their hands and feet,

*wahān phir mat jānā.  
 hamēn kināre par utāro.  
 wahān kaun rahtā hai ?  
 sīdhe āge chale jāo.  
 kuchh sharāb aur pānī lāo.  
 pānī khūb thandā karo.  
 khānā mez par āyā.  
 tumhārā nām kyā hai ?  
 wuh bahut chālāk hai.  
 mujhe barī fajar jagāo.  
 āj din śāf hai.  
 us ne ikrār kiyā hai.  
 yahān āne kā ishāra karo.  
 garra śabr karo.  
 unko hamāre ghar bhej do.  
 thoṛā pānī chhīrko.  
 us warak ko ultāo.  
 unke hāth pāon bāndho.*

*Exercise.*—You say that the Hindūstānī language is very easy. He put them all ashore there yesterday. Have you well cooled the wine and the water? Tell me when the dinner is on the table. Why did you not wake me very early, as I told you? If you forget another time, then you will get great punishment. Have they seen our signal for their coming here? Send the wine and water to my house. We do not live there. These boys are very clever. He has made no confession as yet. Who has torn the leaf from my book? The magistrate caused the prisoners to be bound hand and foot.

## LESSON 23.

put those rupees in the bag,  
 there is a fakir at the door,  
 he is very intelligent,  
 this is very good bread,  
 come back this way,  
 move a little slower,  
 come, take off my boots,  
 come out of the house,  
 wash your hands and face,  
 he has many friends,  
 what benefit will there be in that?  
 they have suffered much sorrow,

*un rupaiyon ko thailī meñ  
 bharo.  
 darwāze par ek fakīr hai.  
 wuh barā 'ākil hai.  
 yih bahut achchhī roṭī hai.  
 isī tarf lautīye.  
 garra aur āhista chalo.  
 āo moze utāro.  
 ghar se nikal āo.  
 apne hāth muñh dho lo.  
 uske bahut dost haiñ.  
 us meñ kyā fāida hogā ?  
 unhoñ ne bahut ranj uṭhāyā.*

he has got a long beard,  
 what bird is this?  
 he is a great drunkard.  
 they are decidedly guilty,  
 whose field is this?  
 there are many flies here,  
 they have great prudence,  
 how many people were present?

*uskī barī dārhi hai.*  
*yih kyā chiriyā hai ?*  
*wuh bayā sharābī hai.*  
*wuh yakīnaṅ gunahgār haiṅ.*  
*yih khet kis kā hai ?*  
*yahān bahut makkhiyān haiṅ.*  
*unko barī dūr-andeshī hai.*  
*kitne ādmī ḥāzir the ?*

*Exercise.*—How many rupees are there in the bag? Bring water, that I may wash my hands and face. I have suffered much sorrow on your account. What is the name of this fine bird? These flies give me much trouble. That *faḳīr* has a very long beard. Give him a rupee and tell him to go away. Tell him that if he makes such a noise another day, I will punish him severely. Where do your friends live? Are all the people present to-day? His friends afford him one hundred rupees a month. That man is quite innocent. There are many very fine trees in that field. These men never speak the truth; I cannot place any reliance upon what they tell me.

## LESSON 24.

there is no oil in the lamp,  
 pray give me a sample,  
 this is a mere stratagem,  
 where is his shop?  
 have you got a rope?  
 the king sat upon the throne,  
 his voice is good,  
 what sort of animal is this?  
 what is your advice?  
 what is your age?  
 send the palki near me,  
 give me the whip and hat,  
 bring water for washing the  
 hands,  
 how is your health?  
 give me the tooth-brush and  
 powder,  
 bring a suit of clothes,  
 bring ink, pen, and paper,  
 whose horse is that?  
 who is that European?

*chirāgh meṅ tel nahīṅ.*  
*mujhe ek namūna dījiye.*  
*yih faḳaṭ ḥīla hai.*  
*uskī dūkān kahān hai ?*  
*tumhāre pās rassī hai ?*  
*bādshāh takht par baithā.*  
*uskī āwāz achchhī hai.*  
*yih kaisā jānwar hai ?*  
*tumhārī kyā ṣalāḥ hai ?*  
*tumhārī 'umr kyā hai ?*  
*pālkī mere pās bhejo.*  
*chābuk aur ṭopī do.*  
*hāth dhone ko pānī lāo.*  
  
*mizāj āpkā kaisā hai ?*  
*miswāk aur manjan do.*  
  
*ek jorā kaprā lāo.*  
*dawāt kalam aur kāghaz lāo.*  
*wuh kis kā ghorā hai ?*  
*wuh gorā kaun hai ?*



*Exercise.*—One day, in the summer season, a king and his son went a-hunting. When the air became very hot, then they placed each his cloak on the back of a certain jester. The king, having laughed, said, "Now, O jester, there is an ass's burden on thy back." The jester gave answer, "Verily, your majesty, I bear the burdens of two asses."

LESSON 25.

whose house is this?  
this soil is barren,  
they are very avaricious,  
this rupee is adulterated,  
its shape is bad,  
the English language is difficult,  
brush off the spider's web,  
what fault has he committed?  
there is much dew on the grass,

*yih kis kā ghar hai ?*  
*yih zamīn ūsar hai.*  
*we baṛe hīrṣī haiñ.*  
*yih rūpiyā khoṭā hai.*  
*uskī shakl bad hai.*  
*aṅgrezī zabān mushkil hai.*  
*makṛī kā jālā chhurā-dālo.*  
*usne kyā takṣīr kī hai ?*  
*ghās par bahut shabnam (or,*  
*os) hai.*

now they are very helpless,  
what business are you doing?  
there is no end of his chat-  
-tering,  
they made much apology,  
my parents have gone to their  
house (other people's house),  
there are many fruits in that  
garden,  
I have a headache,  
where did you hear this news?  
it is late, let us depart,

*ab we bahut lāchār haiñ.*  
*tum kyā kāṁ karte ho ?*  
*uske bakwās kī intihā haiñ.*  
  
*unhoñ ne bahut 'uzr kiyā.*  
*mere mā bāp unke ghar ga, e*  
*haiñ.*  
*us bāgh meñ phal bahut haiñ.*  
  
*mujhe dard-i-sar hai.*  
*tum ne kahāñ yih khabar sunī ?*  
*der hū, ĩ, ham rukṣat hoñ.*

*Exercise.*—They thus say, that in a certain house a tiger and a man saw a picture, in which the man was drawn as victorious, and the beast subdued. The man said to the tiger, "Dost thou see the bravery of the man, how he has overcome the tiger?" The tiger gave answer, "The painter was a man; if a tiger had been the painter, then the drawing would not have been in this manner."

LESSON 26.

he has a liver complaint,  
this is a fine season,  
sow that seed in the garden,  
he has a toothache,

*us ko jigar kī bīmārī hai.*  
*yih achchhā mausam hai.*  
*us bīj ko bāgh meñ bo.*  
*us ke dānt meñ dard hai.*

there are many playthings in the bazaar,	<i>bāzār meñ bahut khilone haiñ.</i>
what is your occupation ?	<i>tumhārā kyā peshā hai ?</i>
this translation is very good,	<i>yih tarjuma bahut khūb hai.</i>
his case will come on to-day,	<i>us kā muqaddama āj hogā.</i>
your watch goes well,	<i>tumhārī gharī achchhī chaltī</i>
this is a wax candle,	<i>yih mom kī battī hai. [hai.</i>
how much is the fare of the boat ?	<i>nā, o kā kitnā bhārā hai ?</i>
what o'clock is it ?	<i>ka, ī baje haiñ ?</i>
brush my hat and coat,	<i>merī topī aur kurtī jhāro.</i>
what is the fare for a day ?	<i>ek din kā bhārā kyā hai ?</i>
lift up the blinds, take away the dishes,	<i>jhilmil uṭhā, o, bartan lejā, o.</i>
place my watch on the table,	<i>hamārī gharī mez par rakkho.</i>
this fruit is very acid.	<i>yih phal barā khaṭṭā hai.</i>
why are you angry ?	<i>tum kyon ghūṣṣe hote ho ?</i>

*Exercise.*—One day, a stag, from fear of the hunters, having fled, entered within a certain cave. There a large tiger having gone, seized and began to eat the stag. At the time of dying, that helpless animal said, in his own heart, "Alas, what a great misfortune is mine ! I fled hither from fear of man, and now I have fallen into the claws of an animal whose cruelty is even greater than man's."

## LESSON 27.

this is a very difficult business,	<i>yih barā mushkil kām hai.</i>
they are very artful,	<i>we bare hīle-bāz haiñ.</i>
that is a very beautiful garden,	<i>wuh bahut khūbshūrāt bāgh hai.</i>
this cloth is very coarse,	<i>yih kaprā barā moṭā hai.</i>
are you fit for the business ?	<i>kyā, tum us kām ke lā, ik ho ?</i>
it is colder to-day than yester- day,	<i>kal se āj sardī ziyāda hai.</i>
this line is better,	<i>yih saṭar bihtar hai.</i>
his heart is very sorrowful,	<i>uskā dil barā ghamgīñ hai.</i>
she is dumb and deaf,	<i>wuh gūngī aur bahrī hai.</i>
this story is all a lie,	<i>yih kiṣṣa bilkul khilāf hai.</i>
these are fine raisins,	<i>yih bahut khūb munakkā hai.</i>
he has a large house,	<i>uskā bahut barā makān hai.</i>
this room is well lighted,	<i>yih kamarā khūb raushan hai.</i>
this room is very lofty,	<i>yih kamarā bahut ūnchā hai.</i>
how long is this cloth ?	<i>yih kaprā kitnā lambā hai ?</i>
these are very wicked children,	<i>we bahut sharīr larke haiñ.</i>

his disposition is cruel,  
they are lazy and negligent,  
they are of a very stern dispo-  
sition,

*iskā mizāj be-rahm hai.*  
*we sust aur ghāfil haiñ.*  
*we baṛe sakht-mizāj haiñ.*

*Exercise.*—In a dark night a blind man, having taken a lamp in his hand, and a jar on his shoulder, was going along in the market. Somebody said to him, "O fool! in thy eyes day and night are alike; of what use is a lamp to thee?" The blind man, having laughed, said, "O you great blockhead! do you imagine that the lamp is for my benefit? No, it is entirely on thy account, that thou mayest not break my jar amidst the darkness."

LESSON 28.

this pen is too soft,

*yih kalam ziyāda-tar narm hai.*

this paper is very coarse,  
this letter is ill-shaped,  
you speak very slowly,  
can you speak English?  
descend, otherwise you will fall,  
you must go with me,  
take away this bundle,  
it is cloudy, yea it rains a little,  
see, has it cleared up a little?  
we know it all,  
they know a great deal,  
he gave me much trouble,  
why do you laugh without  
cause?

*yih kāghaz bahut moṭā hai.*  
*yih ḥarf bad-ṣurat hai.*  
*tum bahut āhista bolte ho.*  
*tum aṅgrezī bol-sakte ho?*  
*utro, nahīn to giroge.*  
*hamāre sāth tumheñ jānā hogā.*  
*is gathrī ko le jāo. [hai.*  
*badlī hai, balki kuchh barastā*  
*dekho, āsmān kuchh khulā hai?*  
*ham yih sab jānte haiñ.*  
*we bahut kuchh jānte haiñ.*  
*usne ham ko baṛī taklīf dī.*  
*be-sabab kyūn hañste ho?*

they have annoyed us very  
much,  
this is not my house,  
allow me to smell that flower,  
apply oil to that chair,  
open the lock of that door,

*unhoñ ne ham ko bahut dikḥ*  
*kiyā hai.*  
*yih ghar merā nahīn hai.*  
*wuh phūl mujhe sūnghne do.*  
*us chaukī meñ raughan malo.*  
*us darwāze kā kṣṭ kholo.*

*Exercise.*—A very poor man went to a very rich man and said, "We two are sons of Adam and Eve (*Adam o Hawā*), therefore we are brothers; you are very rich and I am very poor; give me a brother's share." The rich man, on hearing this, gave to the poor man one *kaurī*. The poor man said, "Oh, sir! why do you not bestow upon me a brother's share?" He replied, "Be content, my good friend; if I give all my poor brothers one *kaurī* each, I shall not have any remaining."

## LESSON 29.

some of our soldiers have been wounded,	<i>ba'ze sipāhī hamāre zakhmī hū.e.</i>
beat that lazy boy,	<i>us sust larke ko māro.</i>
dig up that underwood,	<i>us jangal ko khod dālo.</i>
having said this, he departed,	<i>yih kahkar wuh chālā gayā.</i>
wring the moisture from the clothes,	<i>kapre kā pānī nichor-dālo.</i>
they sleep carelessly (soundly),	<i>we be-khabar sote haiñ.</i>
what is the amount of your bill?	<i>tumhārā hisāb kitne kā hai ?</i>
a wasp has stung me,	<i>mujhe ek bārneḍānk-mārā hai.</i>
what is the tonnage of this ship?	<i>is jahāz meñ kitne bojh kī samā,ī hai ?</i>
what need is there of so much care?	<i>itnī ihtiyāḥ kī kyā ḥājat ?</i>
what is the price of these things?	<i>in chizon kī kyā kīmat hai ?</i>
what is the depth of this tank?	<i>yih tālāb kitnā gahrā hai ?</i>
what is the difference between these two?	<i>in donoñ meñ kyā farḥ hai ?</i>

*Exercise.*—A person went to a scribe, and said unto him, "Write a letter for me." He said, "There is a pain in my foot." The man said, "I do not wish to send you anywhere, why are you making this unreasonable excuse?" The scribe replied, "You are speaking the truth; but when I write a letter for any person, then I am always sent for to read it; for nobody else is able to read my handwriting."

## LESSON 30.

this army does not know its exercise,	<i>yih fauj ḥawā'id se wāḥif nahīñ.</i>
between you two what fighting is there?	<i>tum donoñ meñ kaisī larā,ī hai ?</i>
in this book how many chapters are there?	<i>is kitāb meñ kitnī faḣleñ haiñ ?</i>
on these goods is there any discount?	<i>is asbāb par kuchh dastūrī hai ?</i>
the drum beats every day in the fort,	<i>tambūr ḳila' meñ har roz bajtā hai.</i>
this boy is much loved by us,	<i>yih larḳā hamārā bahut piyārā hai.</i>
in this tank are there any fish?	<i>is tālāb meñ kuchh machhlīñ haiñ ?</i>

make a hole here in the earth,	<i>yahān zamīn meñ ek sūrākh karo.</i>
I caught a fish with a rod,	<i>ham ne bansī se ek machhlī pakrī.</i>
this cow has no horns,	<i>is gā, e ke sīng nahīn haiñ.</i>
of what kind is this cloth?	<i>kis kism kā yih kāpṛā hai ?</i>
do you intend going to Europe?	<i>wilāyat jāne ko tumhārā irāda hai ?</i>
hang up this lamp in the hall,	<i>yih chirāgh dālāñ meñ laṭkā do.</i>
do you go by land or by water?	<i>tum khushkī jā, oge yā tarī ?</i>

*Exercise.*—A certain hare having gone to the presence of the tigress, said to her, "O tigress, of me every year there are many young ones, but of you, during the whole of your life, there are no more than two or three." The tigress, having smiled, replied, "What you say is very true: of me, indeed, there may be only one young one in all my life, but that one is a tiger."

LESSON 31.

there is no lock to your box,	<i>tumhāre ṣandūḳche meñ kuṣ nahīn hai.</i>
there is much mud on the river side,	<i>daryā ke kināre-par baṛī kīchaṛ hai.</i>
how many passengers were in that vessel?	<i>kitne musāfir us jahāz meñ the ?</i>
the whole room was scented,	<i>sārā kamrā khushbo se mu'aṭṭar hū, ā.</i>
are you the owner of this house?	<i>tum is ghar ke mālik ho ?</i>
from idleness is loss,	<i>sustī ṣe ziyāñ hai.</i>
such as you will do, so will you find,	<i>jaisā karegā waisā pāwegā.</i>
resignation is the best companion,	<i>bihtar sāthī ṣabr hai.</i>
the world is the house of deceit,	<i>dunyā fareb kā ghar hai.</i>
the fruit of rashness is repentance,	<i>jaldī kā phal pashemāñī hai.</i>
patience is an excellent quality,	<i>ṣabr achchhī khaṣlat hai.</i>
temperance is excellent physic,	<i>parhez baṛī dawā hai.</i>
hearing is better than speaking,	<i>sunnā bihtar hai kahne se.</i>
from labour results greatness,	<i>miḥnat se baṛā, ī miltī hai.</i>

*Exercise.*—A certain old woman had a goose which every day used to lay an egg of gold. One day the old woman thought in her own mind, thus: "If I increase the food of this goose,

then she will every day give two golden eggs." Having thus determined, the old woman began to give the goose every day as much food as she could eat. Now, after some days, the goose having become very fat, gave no more eggs.

## LESSON 32.

such as you speak so will you hear,	<i>jaisā kahoge waisā sunoge.</i>
this world is the harvest for the next,	<i>dunyā ākhirat kī khetī hai.</i>
contentment is the key of repose,	<i>ḡanā'at ārām kī kunjī hāi.</i>
to be ignorant is death to the living,	<i>zindoñ ke liye jihālat maut hai.</i>
moderation in everything is best,	<i>tawassuḡ har chīz kā bihtar hai.</i>
to the wise a hint is enough,	<i>'ākil ko ishāra bas hai.</i>
death laughs at expectations,	<i>ummed par maut hañstī hai.</i>
assist your brother in distress,	<i>tañgī meñ apne bhāī kī madad kar.</i>
very frequently medicine is sickness,	<i>akṣar aukāt dawā bīmārī hai.</i>
God is upright and holy,	<i>khudā rāst aur pāk hai.</i>
man becomes known from his conduct,	<i>ādmī chalan se pahchānā jātā hai.</i>
from prohibition desire increases,	<i>man' karne se chāh baḡhtī hai.</i>
fortune does not increase with wisdom,	<i>dānāī se rozī nahīñ baḡhtī.</i>

*Exercise.*—One day a large bull was grazing in a field, when a conceited fly came and sat on one of his horns. The fly began to say in her own mind, "I am very heavy, and if I remain here, assuredly the bull will not be able to lift his head from the ground." Then the fly said aloud, "O bull, I am afraid I am giving you great inconvenience; if so it be, then speak out, and I will immediately depart." The bull answered, "O fly, be not uneasy on my account, for I was not in the least aware of your being there till you spoke to me."

## LESSON 33.

during this month much rain fell,	<i>is mahīne meñ pānī bahut barsā.</i>
send a servant there,	<i>ek naukar wahāñ bhej-do.</i>
sit under this tree,	<i>is darākhṡ ke tale baiḡho.</i>

what is the price of these pearls?	<i>in motiyon̄ kī kyā kīmat hai ?</i>
how heavy will this stone be,	<i>yih patthar kitnā bhārī hogā ?</i>
what is the name of this village?	<i>is gānw kā nām kyā hai ?</i>
bring the riding-horse,	<i>sawārī ke ghore ko hāzir karo.</i>
brush the curtains well, so that	<i>masahrī <u>khūb</u> jhāro ki ko,ī</i>
no mosquito may remain,	<i>machchhar na rahe.</i>
clean the shoes well,	<i>jūtī achchhī tarah̄ ṣāf karo.</i>
we ought to be benevolent,	<i>ham ko chāhiye kī raḥm-dil</i>
	<i>hoñ.</i>
we have fallen into great diffi-	<i>ham barī mushkilon̄ meñ paṛe</i>
culties,	<i>haiñ.</i>
many ships have been damaged	<i>ṭufān se bahut jahāz tabāh</i>
by the storm,	<i>hūe.</i>
he every day drinks new milk,	<i>wuh harroz tāza dūdh pītā hai.</i>
to sit still is better than quar-	<i>chupke baiṭhnā bihtar hai</i>
relling,	<i>larne se.</i>
grind this wheat in the mill,	<i>chakkī meñ in gehu, on̄ ko pīso.</i>
do you know who is his agent?	<i>tum jānte ho uskā gumāshṭa</i>
	<i>kaun hai ?</i>

*Exercise.*—A man went, for the purpose of seeing a certain person, to his house, at the time of midday. That person, from his own house, saw the man coming, and said to his servants, "When he asks where the master of the house is, you will say that he is now gone to dine with some one." In the meanwhile, the man having arrived, asked, "Where is the master of the house?" They said, "Our master is gone out." The man said, "A great fool he is to have gone out of his house in the midst of such heat." The master of the house, having put his head out of the window, said, "You are a very great fool to wander about at this time: for I have been all day in my own house."

#### LESSON 34.

buy two candlesticks for me,	<i>do sham'dān mere wāṣṭe mol-</i>
	<i>lo.</i>
this cat has large claws,	<i>is billī ke baṛe baṛe changul</i>
	<i>haiñ.</i>
take away this counterpane into	<i>dūsre kamre meñ is palang-</i>
the other room,	<i>posh ko le jāo.</i>
is this place in the district of	<i>yih jagah Kalkatte ke zīle</i>
Calcutta?	<i>meñ hai ?</i>
I will show you a beautiful	<i>maiñ tum ko ek <u>khūb</u>ṣurat</i>
picture,	<i>taṣwīr dikhā, ūngā.</i>

your signature is necessary to this bond,	<i>is tamassuk par tumhārī dast-khaṭṭ zarūr hai.</i>
to-day there is a guest in their house,	<i>āj unke ghar meñ ek mihmān hai.</i>
who is this boy's governor?	<i>is larke kā murabbī kaun hai.</i>
it is very late, permit us to go home,	<i>bahut der hū, ham ko ghar jāne do.</i>
in this affair there is much cruelty,	<i>is kām meñ bāṛī be-murūwatī hai.</i>
they commit oppression of every sort,	<i>we har tarah kā zulm karte hain.</i>
we have at present a long journey,	<i>hamen is waqt dūr kā safar darpesh hai.</i>

*Exercise.*—A certain feeble old man having gathered a load of wood (literally sticks) in a forest, was carrying it to his own house. After having gone some distance, the old man became very tired, and having thrown down the burden from his shoulder on the ground, he began to cry out, "O Angel of Death, deliver me from this misery!" At that very instant the Angel of Death stood before him, and said, "Why have you called me, and what do you want with me?" On seeing this frightful figure, the old man, trembling, replied, "O friend, be pleased to assist me, that I may lift once more this burden upon my shoulder: for this purpose only have I called you."

## LESSON 35.

have you a glass for holding the medicine?	<i>tumhāre pās shīshī dawā, rakhne kī hai?</i>
man has reason, a brute none,	<i>'aql admī ko hai, jānwar ko nahīn.</i>
please give me a letter of introduction,	<i>ek sifārish kā khaṭṭ mujhe 'ināyat kijiye.</i>
why do you write with a bad pen?	<i>tum kis wāste bure kalam se likhte ho?</i>
of these two which is the best?	<i>un donoñ meñ se kaun achchhā hai?</i>
I will take the business from you and give it to him,	<i>main tum se kām lūngā aur use dūngā.</i>
your going there is not necessary,	<i>tumhārā jānā wahān kuchh zarūr nahīn.</i>
he is well versed in science,	<i>'ilm se wuh khūb wāqif hai.</i>



he is very learned and intelligent,  
this will be best of all,  
tell me what he is saying,  
tell the groom to get the horse ready,

*wuh barā dānā aur 'aḳlmand hai.*  
*yih sab se bihtar hogā.*  
*kaho to wuh kyā kahtā hai.*  
*sā, is se kaho ghoṛā taiyār kare.*

*Exercise.*—In the country of Kashmir a certain merchant had an Abyssinian slave whose skin was as black as charcoal. One day in the winter season the slave took off his clothes, and having taken up some snow, he began, with great labour, to rub it on his body. During this, his master came that way, and having seen this curious circumstance, said, "What are you doing here?" The slave answered, "I am rubbing my body with snow, so that I may become white like the people of this country." His master, laughing, said, "O fool, do not labour in vain; your body may, indeed, dissolve the snow, but your skin will not thereby become white."

LESSON 36.

I also wish to go out,  
why do you climb the tree?  
when will you be able to depart?  
is the saddle on the horse or not?  
we will return in a few minutes,  
if dinner be ready, bring it,  
give my compliments to your master,  
do you know this man?  
he has acquired much science,  
he has amassed much wealth,  
come, let us two have some talk,  
will one horse be able to draw so great a weight?  
you go on, we are coming,  
these things are come from Europe,  
where shall we pass the night?  
we have no time to play at present,

*main bhī bāhir jānā chāhtā hūn.*  
*darakht par kyon chāḥte ho?*  
*tum kab tak chal-sakoge?*  
*ghoṛe par zīn bāndhā hai ki nahīn?*  
*ko, idam men ham phir āwenge.*  
*jo khānā taiyār ho to lāo.*  
*hamārā salām apne sāhib se kaho.*  
*is ādmī ko tum jānte ho?*  
*usne bahut 'ilm ḥāsil kiyā hai.*  
*usne bahut daulat jam' kī hai.*  
*āo, ham tum kuchh bāt chīt karen.*  
*ek ghoṛā itnā bojh khaiñch-sakogā?*  
*tum āge jāo ham āte haiñ.*  
*ye chīzeñ wilāyat se ā, haiñ.*  
*āj kī rāt ham kahāñ rahenge?*  
*ham ko furṣat abhī khelne kī nahīn hai.*

*Exercise.*—One day an ox was grazing in a field in which several young frogs were playing. By chance one of the young frogs was crushed under the foot of the ox, and died. The other frogs having seen this, went home, and having told their mother what had occurred, they then said, "O mother, we never before saw so large an animal." On hearing this, the old frog, having distended her belly very much, said, "Is he as large as this?" The young ones replied, "Assuredly, he is much larger than that." She then, having distended herself twice as much, said, "Is he so large?" They answered, "O mother, he is a thousand times larger." The old frog, however, through pride, continued to distend her body more and more, till at last her skin burst, and she died.

## LESSON 37.

he has scalded his foot,	<i>uskā pāñw jhulas gayā.</i>
all these knives are rusty,	<i>yih sab chhuri zang-āluda haiñ.</i>
these children are screaming all day,	<i>ye larke tamām din chillāyā kar̄te haiñ.</i>
we were seeking for this all day,	<i>ham isko tamām din dhūñd̄te the.</i>
have you sealed your letter?	<i>tum ne apne khatt̄ par muhr kī hai ?</i>
our house is shaded with trees,	<i>hamārā ghar darakh̄tōñ ke sāye meñ hai.</i>
it is raining, give us shelter,	<i>pāñi barastā hai, ham ko panāh do.</i>
go forward there, and stand still,	<i>wahāñ bar̄hke jā, o aur khare raho.</i>
bring out these things from the pālki,	<i>pālki meñ-se ye chīzeñ uṭhā lā. o.</i>
speak loud, then I shall hear you,	<i>baland āwāz se bolo to main sunūñ.</i>
what do you call that in Hindūstāni?	<i>usko Hindī zabān meñ kyā kahte ho ?</i>

*Exercise.*—In the house of a certain person, a bag of rupees was stolen. The owner of the money gave information to the judge of that city. The judge immediately called before him all the people of the house; but after much investigation he was unable to detect the thief. At last he said to them, "This night I will give each of you a stick one cubit in length, and it will so happen that the stick of him who is the thief will

become one inch longer than those of the rest." Having thus spoken, the judge gave each a stick, and dismissed them. During the night, the thief, being afraid, said to himself, "If I cut off one inch from my stick, in the morning it will be of the same length with the rest." Thus, having considered, he cut off an inch from his stick, and next day attended, along with the others. The judge, having looked at the sticks, thus discovered the thief.

LESSON 38.

set up something as a shelter from the sunshine,	<i>kuchh dhūp kī āṛ ke waste khayā karo.</i> [hai.]
he agreed with me this time,	<i>is waqt wuh mere sāth muttafik</i>
you exercise yourself in writing and reading,	<i>tum likhne aur parhne kī mashk karo.</i>
on hearing this news they were much frightened,	<i>yih khabar sunke we bahut dar-ga,e.</i>
how much indigo will this chest contain?	<i>kitnā nīl is sandūk meñ samā- egā?</i>
they are all offended with one another,	<i>we sab ek dūsre se khafī haiñ.</i>
tell the coachman not to drive so quick,	<i>gāribān se kaho ki itnā jald na hāñke.</i>
we have escaped from the hands of the enemy,	<i>ham dushman ke hāth se bach- ga,e.</i>
the whole city has been flooded,	<i>tamām shahr meñ sailāb ho- gayā hai.</i> [rakkho.]
put these two trays together,	<i>in donoñ kishthiyon ko pās pās</i>
with this our joy will be in- creased,	<i>is se hamārī khushī ziyāda hogī.</i>

*Exercise.*—A certain person having a pain in the stomach went to a physician, and said, "For God's sake, doctor, give me some physic, otherwise I die from a pain in the stomach." The doctor asked him what he had eaten that day. The man said, "Merely a piece of burnt bread." On hearing this, the doctor said, "Let me look at your eyes." Then, having called one of his servants, he said, "Bring me the medicine for the eyes." The sick man, on hearing this, screamed out, "O doctor, is this a time for your joking? I am dying from a pain in the stomach, and you talk of medicine for the eyes. What connection is there between medicine for the eyes and a pain in the stomach?" The doctor replied, "I wish, in the first place, to make your eyes sound, for it is evident that you are unable to

distinguish between black and white, otherwise you would never have eaten burnt bread."

## LESSON 39.

we have much reduced our expenditure, *ham ne apnā kharch bahut kam kiyā hai.*  
 this money must be sent back to him, *ye rupaye us ko zarūr wāpas karne hōnge.*  
 the commander-in-chief has pardoned a soldier, *sipah-sālār ne ek sipāhī ko mu'afkiyā.*  
 rule your paper, then write, *apne kāghaz par mistar karo, tab likho.*  
 all the people have died with hunger, *sab ādmī māre bhūkh ke mar-ga, e haiñ.*  
 they have fallen one upon another, *we ek dūsre par gir-pare.*  
 splice these two ropes together, *[baṭo. in donoñ rassiyoñ ko milākar*  
 they live in great affliction, or *we barī miñnat se guzrān*  
 through much toil, *karte haiñ.*  
 he has built a house on the bank of the Ganges, *us ne Gangā ke kināre ek makān banāyā hai.*  
 he drove the chariot two kos, *do kos gāri ko hānk-āyā ki ek*  
 when one of the wheels broke, *pahiyā ṭuṭ-gayā.*

*Ceylon. Rakimī. Benares*

*Exercise.*—Two women were quarrelling with one another about a child, and neither of them had any witness. Having gone before the judge, the one continued saying, "The child is mine;" and the other also was saying, "The child is mine, O your worship, give me justice." The judge, being helpless, sent for the executioner, and said to him, "Of this child make two pieces, and give one to each of these women." On hearing the order of the judge, the executioner drew the sword, and was about to cut the child in two. During this, one of the women stood still, and said nothing, but the other woman, weeping aloud, said, "O sir, do not kill my child; if such is justice, I give up my claim. For God's sake give her the child." On hearing this, the judge became convinced that this indeed is the real mother. To her he gave up the child; and to the other woman having given punishment, he ordered his people to expel her from the country.

## LESSON 40.

why should we run away, there is no danger there? *ham kyūñ bhāgeñ, wahāñ kuchh khauf nahīñ ?*

he has abandoned his late friends,  
they went to Europe six months ago,  
on hearing a statement of this sort, they began to laugh,  
gardener, sow the seed of this flower in the garden,  
he has taught us with great labour,  
by the grace of God we have found repose,  
it is very cloudy, perhaps it will rain much,  
he has amassed much wealth and property,  
in this house there is a hall and three rooms,  
how long is it since you received this news?

*usne apne agle doston ko chhor-diyā.*  
*chha mahīne hū, e ki we wilāyat ga, e.*  
*is-ṭarah kī bāt sunke we haṅsne lage.*  
*mālī, is phūl kā bīj bāgh meṅ bo.*  
*usne baṛī miḥnat se ham ko sikhāyā hai.*  
*khudā kī mihrbānī se ham ne āram pāyā.*  
*baṛā abar hū, ā hai, shāyad pānī khūb barse.*  
*usne bahut māl aur matā' jam' kiyā hai.*  
*is ghar meṅ ek dālān aur tīn koṭhrī haiṅ.*  
*kitne din hū, e ki tum ne yih khabar pā, ī?*

*Exercise.*—A fox having seen a crow sitting on the branch of a tree, with a fine piece of cheese in his mouth, began to think in her own heart, "How shall I get this delicious morsel into my own possession?" She then said aloud, "O Master Crow, I am quite delighted to see you this morning: your elegant figure and black feathers have entirely fascinated my heart. Will you sing to me one of your charming songs, so that the pleasure of my ears may be like that of my eyes?" On hearing this flattery, that foolish crow opened his mouth that he might show his skill in music. As soon as he opened his mouth to sing, the piece of cheese fell upon the ground. The fox immediately seized it, and walked away, saying, "My dear friend, your voice is a little out of tune to-day: pray remain silent till I have gone some distance. In the mean time, receive this advice of mine—Never pay any attention to the words of those who flatter you."

LESSON 41.

they live with their parents,  
we have taken a walk on the bank of the river,

*we apne mā bāp ke sāth rahte haiṅ.*  
*ham ne daryā ke kināre sair kī hai.*

for how much will you sell  
(this) to my master?

is there anything to be had there  
for eating and drinking?

are you at all aware where they  
are gone?

remain here until we return,

the knife fell from my hand into  
the river,

in speaking Hindūstānī, our  
general fault is in not  
pronouncing each individual  
letter fully,

a man who cannot speak the  
language of the people  
among whom he sojourns  
may sometimes be in danger  
of starving,

he tells you to speak to him in  
his own language,

*ise kitne ko mere khāwind ke  
hāth bechoge ?*

*wahān kuchh khāne pīne kī  
chīz miltī hai ?*

*tum ko kuchh ma'lūm hai ki  
we kahān ga, e haiñ ?*

*yahīn thahro jabtak ki ham  
phir āweñ.*

*mere hāth se chhurī daryā meñ  
gir-parī.*

*Hindūstānī bolne meñ hamārā  
kuṣūr akṣar yihī hai, ki jude  
jude harfoñ kā pūrā talaffuz  
nahīn karte haiñ.*

*jo shakhs un logoñ kī zabān na  
bol-saktā ho ki jin ke sāth  
būd o bāsh kare, use bā'ze  
waqt bhūkhe marne kā  
andēsha hai.*

*wuh tum se kahtā hai ki merī  
zabān meñ mujh se bolo.*

*Exercise.*—A certain washerman had an ass, which he used to let go in a garden for the purpose of grazing. The people of the garden used to beat the ass, and drive him away from thence. One day, the washerman fastened around him a tiger's skin, and said, "At the time of night go you into the garden to graze, and do not make any noise." Even so every night the ass in the tiger's skin used to go into the garden. Whenever the people saw him by night, they used to think for certain that this was a tiger. One night the gardener himself saw him, and from fear he went up into a tree. In the mean time, another ass which was in that neighbourhood made a noise, and the ass of the washerman, on hearing that, also raised his voice, and began to bray in the manner of all asses. The gardener, on hearing his noise, discovered what he was. He came down from the tree, and having thoroughly beaten the ass, he drove him out of the garden. Hence, on this subject the wise men have said, "for asses silence is best."

15/2/20

## HINDĪ AND URDŪ DIALECTS.

## LESSON 42.—DIALECTS.

The following extract from St. Luke's Gospel (xv. 11-24) will serve to show the difference between the two dialects of the Hindūstānī, which we noticed at the commencement of this little work. The Hindī version is taken from the "New Testament, altered from Martyn's Urdū translation into the Hinduwī language [dialect], by the Rev. Wm. Bowley," Calcutta, 1826. The Urdū is from the "New Testament, translated into the Hindūstānī language [Urdū dialect], by the Rev. H. Martyn," printed in London, 1819.

Hindī, spoken by the  
Hindūs.

11. *Kisī manukhy ke do putr the;*

12. *Un meñ-se chhutke ne pitā se kahā, ki he pitā, sampatti-meñ-se jo merā bhāg howe, dījiye; tab usne unheñ upajīvan bāñṭ-diyā.*

13. *Aur bahut dīn na bītne vāye, chhutkā putr sab kuchh ikatthā karke, pardesh ko chal niklā, aur wahāñ kukarm meñ apnī samasta sampatti nashṭ kī.*

14. *Aur jab wuh sab kuchh uthā-chukā us desh meñ barā akāl parā; aur wah daridrī hone laga.*

15. *Tab wah jāke, us desh kē ek prajā kā sevak banā; aur usne use apne khetōñ meñ bhejā ki sūron ko charāwe.*

16. *Aur wah lālasā rakhtā thā ki un chhilkoñ se jo sūr khāte the apnā peṭ bhare; aur ko,ī use na detā thā.*

Urdū, or Rekhta, spoken by  
the Musalmāns.

11. *Ek shakhṣ ke do betē the;*

12. *Un-meñ-se chhutke ne bāp se kahā, ki ai bāp, māl se jō merā hīṣṣa ho, mujhe dījiye; tab us ne ba-ḳadri ma'āsh unheñ bāñṭ diyā.*

13. *Aur bahut roz na guzre the, ki chhutke betē-nesab kuchh jam' karke, ek mulk-i-ba'īd kā safar kiyā, wahāñ bad-ma'āshī meñ apnā māl barbād kar-diyā.*

14. *Aur jab wuh sab kuchh kharch kar chukā, us sarzamīn meñ sakht kāl parā, aur wuh be-māya ho chalā.*

15. *Tab wuh jāke us mulk ke ek mutawatṭīn kā naukar banā; us ne use apne khetōñ par bhejā ki sū,ar charāyā kare.*

16. *Aur use ārzū thī ki un chhilkoñ se jo sū,ar khāte the apnā peṭ bhare; so bhī kisī ne use na diye.*

17. *Aur jab wah apne chet meñ āyā, us ne kahā, ki mere pitā ke kitne banīhār haiñ jinkī roṭī bach rahtī hai, aur main bhūkh se martā hūñ.*

18. *Main uṭhūngā aur apnē pitā pās jā,ūngā, aur use kahūngā, ki he pitā main swarg-ke aur tere āge aparādhi hūñ.*

19. *Aur ab main yogya nahīñ ki tera putr kahā,ūñ; mujhe apne banīhāron meñ-se ek ke samān banā,īye.*

20. *Tab wah uṭh-ke apne pitā pās āyā; parantu jab wah dūr hī thā, uske pitā ne usko dekhā, aur dayālū hū,ā, aur daurā, aur uske gale meñ girke, use chūmne lagā.*

21. *Aur putr ne usko kahā, ki he pitā, main ne swarg kā aur tera aparādhi kiyā hai, aur ab is jog nahīñ ki terā putr kahā,ūñ.*

22. *Tab pita ne apne sevakoñ ko kahā, ki achchhe se achchhe bastr lā,ō, aur isko pahinā,ō; aur uske hāth meñ aṅgūṭhī, aur pā,ōñ meñ jūṭī pahinā,ō.*

23. *Aur wah motā bachhrā idhar lā,ō, aur māro; ki ham khāweñ aur ānand karen.*

24. *Kyonki merā yih putr mar gayā thā aur pher jūtā hai; wah kho gayā thā, aur mil-gayā hai; tab we ānand karne lage.*

17. *Aur jab wuh apne hosh men āya to kahā, ki mere bāp ke kitne hī mazūre haiñ jinhēñ roṭiyāñ wāfir haiñ, aur main, bhūkh se martā hūñ.*

18. *Main uṭhkar apne bāp pas jā,ūngā, aur use kahūngā, ki ai bāp, main āsmān kā aur terā gunāh-gār hūñ.*

19. *Aur ab is lā,īk nahīñ ki terā betā hahlā,ūñ mujhe apne mazdūron meñ se ek kī mānind banā,īye.*

20. *Tab wuh uṭhkar apne bāp pās āyā. Aur wuh hanoz dūr hī thā, ki uske bāp ne use dekhā aur raḥm kiyā, aur daurke uski gardan par jā liptā, aur uskī machchhiyāñ līñ.*

21. *Bete ne us-se kahā, ki ai bāp, main ne āsmān kā aur terā gunāh kiyā hai, is lā,īk nahīñ ki terā betā kahlā,ūñ.*

22. *Tab bāp ne apne naukaron ko kahā, achchhī se achchhī poshāk lā,ō, aur ise mulabbas karo, aur us ke hāth meñ aṅgūṭhī, aur pā,ōñ meñ jūṭī pahnā,ō.*

23. *Aur wuh pālā hū,ā bachhrā lāke, zibh karo, ki ham khāweñ aur khushī manāweñ.*

24. *Kyūñki merā yih betā margayā thā, ab zinda hū,ā; khoyā gayā thā, so milā; tab we khushī karne lage.*

*Exercise.*—A certain merchant had a friend who was deaf. By chance the merchant fell ill. The deaf man went to inquire after his health, and while going along the road, he made up (*banāyā*) in his own mind this discourse:—"After salutation,



I will first ask this, 'Well sir, how are you?' he will say 'Better;' and I shall rejoin 'Very good.' When I inquire as to the diet he uses, he will say, 'Rice and milk;' to which I shall answer, 'May it do you much service.' I shall afterwards put the question, 'Pray who is your physician?' he will of course tell me 'Dr. such a one is,' and I may safely say, 'May God prosper his hands in the accomplishment of his work.'" At length, having settled his plan, the deaf man reached the house, and after the usual compliments (*sālām 'alek ke ba'd*) he seated himself near the patient. "My friend," says he, "how are you?" The sick man replied, "Do not you see that I am dying of a fever?" On hearing which he observed, "Excellent, I hope God will keep you so." The poor patient was already peevish enough with his disease, but this made him much more so. The deaf man next asked, "What is your diet, my friend?" and was answered, "Blood and ashes!" \* "May they do you much good," the other rejoined. His visitor then inquired thus: "Do tell me who is your doctor." Boiling with indignation, he cried, "His worship Dr. Death." "I give you joy," quoth the deaf man; "he is a most effective practitioner, and may the Lord speed his prescriptions."

\* *Khūn o khāk,*

## SECTION III.

THE Exercises in this Section become progressively more difficult than any of the foregoing. As a preparatory step, the student ought to have read at least one quarter of the *Bāgh o Bahār* and *Baitāl Pachīsī*, in addition to my *Hindūstānī Grammar and Selections*. For further materials in this useful department, he may have recourse to any amusing oriental tales, such as those of the Arabian Nights Entertainments, &c., &c. It is to be presumed, also, that he is possessed of my Dictionary, in case all the words should not be found in Part II. at the end of this work.

## LESSON 43.—ON BREAKFAST.

get the breakfast equipage ready,	<i>hāẓrī kā sāmān taiyār karo.</i>
toast some bread, and butter it properly,	<i>kuchh roṭī seṅko, aur us par achchhī ṭarah makkhan lagāo.</i>
does the water boil?	<i>pānī khaultā hai ?</i> [do.
give me a clean cup and saucer,	<i>ek ṣāf piyāla aur thālī mujhe</i>
give that gentleman another cup of tea,	<i>ek aur piyāla chā kā us ṣahib ko do.</i>
make it strong enough ; and by putting in it plenty of milk and sugar you will always make it good, provided the water be actually boiling,	<i>jaisī chāhiye use karī karo, aur us meñ bahut sā dūdh aur miṣrī milāne se hamesha achchhī banegī, basharṭe ki pānī khūb khaultā ho.</i>
bring the cold meat, fowl, ham, tongue, salt fish, mango-fish, rice, and split pease in the twinkling of an eye,	<i>thandhā gosht, murghī, rān, jīb, namkīn-machhī, tapsi-machhī, khushka aur dāl, pal-mārte lāo.</i>
give me a cup of coffee and a little more sugar,	<i>ek piyāla kahwa mujhe do aur thoṛī sī shakkar ziyāda do.</i>
boil some eggs, but do not let them get hard,	<i>kuchh ande ubālo, par unheñ sakht hone na do.</i>
set the egg-cups and salt-cellar on that side, and the tea-pot and coffee-pot here,	<i>andoñ ke piyāle aur namak-dān us ṭaraf rakkho, chā-e-dān aur kahwe-dān yahāñ.</i>

what a blockhead you are to require repeated orders for such things !

bring bread, biscuit, sweetmeats, cake, &c.,

you know I cannot drink tea without cream,

the bread is very bad, and full of sand,

discharge the baker if he ever dare to send such bread here,

the water with which this tea is made has not been boiling ; it has no taste at all,

these eggs are not fresh ; from whom have you brought them ? Never bring any to the table but those that are laid at home,

*tum kyā aḥmak ho ! ki aisī chīzoñ ke wāsṭe tum ko bār-bār hukm chāhiye.*

*roṭī, biskut, mithāī, kek, wa-ghaira lā.ō.*

*tum jānte ho ki main malāī baghair chā na pī-saktā.*

*roṭī nihāyat burī, aur bālū bharī hūī hai.*

*nān-bāī-ko jawāb dījo agar kabhī wuh aisī roṭī bhējne kī jur, at kare.*

*jis pānī se yih chā banāī gaī, wuh khaultā na thā ; is meñ lazzat muṭlak nahīn.*

*ye ande tāze nahīn, kis-se tum-ne liye haiñ ? gharailū ke siwā, aur kuchh kabhī mez-par mat lā.ō.*

*Exercise.*—One night a *khāzī* found in a book that whoever has a small head and a long beard is a fool. The *khāzī*, having a small head and a long beard, said to himself, "I cannot increase the size of the head, but I will shorten the beard." He sought for scissors, but could not find them. Having no other course, he took half his beard in his hand, and carried the other half towards the lamp : when the hair took fire, the flames reached his hand ; upon which, letting go his hold, the beard was entirely consumed, and the *khāzī* overwhelmed with shame, as it verified what was written in the book.

#### LESSON 44.—ON DINNER.

tell the cook to have the dinner ready at three o'clock,

sir, dinner is ready, where is the soup and the soup-spoon ?

bring a hot-water plate, some bread, potatoes, greens, asparagus, cabbage, cauliflowers, turnips, carrots, cucumbers,

*bāwarchī se kaho ki tīn baje khānā taiyār howe.*

*śāhib, khānā taiyār hai.*

*shorbā kahāñ hai, aur shorbā pīne kā chamcha ?*

*garm pānī kā bāsan lā.ō.*

*kuchh roṭī, ālū, sāg, nāgdaune, karm-kalla, phul-kobī, shal-gham, gājar, khīre.*

let me have a clean plate, knife, fork, spoon, salt, mustard, vinegar, pepper, horse-radish, oil, sauce, anchovies, and everything of this sort, let me have of every sort of vegetable on the table, and tell me the name of each, what do you call that vegetable?

get one dressed for me every day, and tell me the name of each as I eat it, till you see I can call for everything of this sort by its proper name,

do so with everything else, as this will be a capital plan for learning and digesting this useful tongue, being at once a meal and a lesson, bring some beef, mutton, veal, fish, fowl, and venison,

can you dress Hindūstānī dishes well?

what fruits are in season now? bring me some of each sort,

to-morrow we shall dine in the country, send everything in time,

will this meat keep so long in this weather?

now you may all depart, you have leave,

*ek ṣāf rikābī, chhurī, kāntā, chamcha, namak, rā,ī, sirka, mirch, sahnā, tel, chatnī, machhlī-kauchar, aur sab chīzeñ isī ṭarah-kī mujhe do. mez par har ek ṭarah kī tarkārī kuchh kuchh rakho, aur ek-ek kā nām mujhe batāo. us tarkārī-ko kyā kahte ho?*

*har roz mere liye ek pakānā, aur jab main khā, un tab har ek kā nām mujhe batānā jabtak ki tum na jāno ki har ek aisi chīz ke main aṣl nām batā-sakūñ.*

*harek chīzmeñ bhī aisā hī karo, kyūñki is mufīd zabān sīkhne kā aur yād karne kā yih achchhā ṭaur hai, ki sabako ṭabak donoñ hī haiñ. kuchh gā, e kā gosht lā, o, bher ka gosht, bachhṛe kā gosht, machhlī, murghī, hiran kā gosht.*

*Hindūstānī khānā tum achchhā pakā-sakte ho?*

*kis kis mewe kī ab faṣl hai? har kism se thoṛā lhoṛa mere pās lā, o.*

*ham kal dihāt meñ khānā khā, enge, sab chīzeñ bar-waqt bhejo.*

*is mausam meñ yih gosht itnī der tāza rahegā?*

*ab tum sab jā, o, rukhṣat hai.*

*Exercise.*—A person said to his servant, "If you see two crows together early in the morning, apprise me of it, that I may also behold them, as it will be a good omen, whereby I shall pass the whole day pleasantly." In short, the servant saw two crows in one place: he informed his master; but when the latter came, he saw only one, the other having flown

away. He was very angry, and began to beat the servant ; at which time a friend sent him some victuals. The servant said, "O my lord ! you saw only one crow, and have obtained victuals ; had you seen two, you would have got a beating."

LESSON 45.—ON NAMING, TELLING, SPEAKING, &c.

- what is the name of this? *iskā kyā nām hai ?*  
 what do you call this thing? *is chīz ko kyā kahte ho ?*  
 what do they call that in Hindūstānī? *usko Hindūstānī zabān meñ kyā kahte haiñ ?*  
 can you tell me where Mr. — lives? *tum kah-sakte ho ki — ṣāhib kahāñ rahtā hai ?*  
 tell me the name of this in your own language, *tum apnī zabān meñ iskā nām to batāo.*  
 do not tell any one what I said to you about that book, *us kitāb kī bābat jo tum se main ne kahā, so kisī se kuchh na kahnā.*  
 he would not tell me which of the two was yesterday's or to-morrow's lesson, *uskī marzī na thī jo mujh-se kahe kī in donoñ sabak meñ kaun kal-kā hai, aur kaun kal-kā hogā.*  
 your servant does not mind what you say to him, *tum apne naukar se jo kahte ho, so wuh māntā nahīñ.*  
 tell him he is a great rogue, and that he is always telling his master no end of lies (lit. he is opening bags upon bags of lies), *us se kaho kī tū sakht daghā-bāz hai, aur apne khāwind ke sāmhnē hamesha jhūth kī paṭoñ kī paṭ kholtā hai.*  
 well, I will not speak to him, as I may get angry and beat him ; but give him his wages and dismiss him, *achchhā, main us-se na bolūngā kī shāyad main ghuṣṣe ho-jā, un to mārūngā, lekīn use ṭalab dekar rukhsat kar-do.*  
 what did he say when you told him to remain till I returned? *jāb tum ne mere phir āne tak usse kaha kī raho, tab usne kyā kahā ?*  
 he said he had business, and could not possibly remain, *usne kahā kī mere hāth meñ kām hai, main hargiz rah-na-sakūngā.*  
 did you ask him of what nature the business was? *kyā tumne us se pūchhā kī wuh kām kis ṭarah kā hai ?*  
 yes, I did ask ; but he said it was an affair of secrecy which he could not divulge, *hāñ, pūchhā thā, par usne kahā kī wuh bhed kī bāt hai uskā main bayān na kar-sakūngā.*

they speak English among themselves and Hindūstānī with us,

they will know him to be a foreigner, though he speaks the Hindūstānī very grammatically,

could I speak the Hindūstānī I would with pleasure ; but, alas, I cannot join two sentences together in that tongue,

you will be able to speak it in a few months, and you ought to practise speaking it with every one who is able to tell you how to speak it well,

how much I regret not to be able to understand what they say in Hindūstānī,

I take the liberty to inform you that nothing but practice will enable you to speak with fluency,

*Exercise.*—A poet went to a rich man, and bestowed great praises on him ; at which the latter, being pleased, said, “ I have not any money at command, but a large quantity of grain : if you come again to-morrow, I will give you some.” The poet went home, and early the next morning went again to the rich man, who asked him why he was come. He answered, “ Yesterday you promised to give me some grain, and I am now come for it.” The other replied, “ You are an egregious fool ; you delighted me with words, and I have also pleased you ; why, therefore, should I give you any corn?” The poet went away ashamed.

#### LESSON 46.—ON VISITING, SHOPPING, &c.

bring the pālki near me,  
take me to Mr. ——'s,

send the footman on before to see if the gentleman be at home or not, -

*we āpas meñ aṅgrezī bolte haiñ aur ham-se Hindūstānī.*

*we use pādesī jāneñge, agarchi wuh Hindūstānī bahut bā-ḳā'ida boltā hai.*

*agar maiñ Hindūstānī zabān bolsaktā, to ḳhushī se boltā, par afsos hai ! ki us zabān meñ maiñ do jumle milānā nahīñ saktā huñ.*

*tum kaī mahīne meñ bol sakoge, aur lāzim hai ki aise har ek ādmī se bolā karo ki jo achche ḳaur bolne ke batā sake.*

*maiñ kitnā pachhtātā huñ ki Hindūstānī zabān meñ jo bolte so maiñ samajh-nahīñ saktā.*

*gustāḳhī mu'āf maiñ tum-se kahtā huñ ki mashḳ ke siwā, aur kisī chīz se hone kā nahīñ ki ḳarrārī se bol sako.*

*pālki mere pās lā.ṛ.*

*mujhe —— ṣāhib ke hāñ le-jā.ṛ.*

*ḳiyāde ko āge bhej-do ki dekhe ṣāhib ghar meñ haiñ ki nahīñ.*

bring the pālki close to the door,  
go as fast as you can,  
ask if the gentleman has gone  
out, and when he will return,

give my compliments to your  
master, and give this note  
to him when he returns,  
you have lost the road to Mr.  
——'s house ; this is not it.

ask the people in that house to  
show you the way,  
go to the China bazar, [side,  
keep on this side or on that  
take care you do not go near  
that bull,  
keep clear of that dust on the  
road,

let that chair go on before,  
keep behind my brother's chair,

why do you pass any gentle-  
man's chair in that way ?

bring the umbrella to this side,  
do not go near the carriage,  
put down the pālki,

stop, I am going to this shop,  
what is the price of this book ?

I will not give so much,  
I won't give half the price  
you ask,

I do not want the book, but if  
you give it very cheap I may  
purchase it,

I have no cash about me, but  
if you will follow me you  
will receive your money at  
my house,

bring the book with you, and  
then receive its price,

*pālki darwāze se bhirā do.*

*jitnī jaldī jā sako jā, o.*

*pūchho kī ṣāhib bāhar ga, e*  
*haiñ kī nahīñ, aur kab phir*  
*āweñge.*

*tum apne ṣāhib se merā salām*  
*kahnā, aur yih chithī unko*  
*dījo jab we phir āweñ.*

*tum ne — ṣāhib ke ghar kī*  
*rāh gum kī, yih rāsta nahīñ.*  
*us ghar ke ādmiyon-se kaho kī*  
*we tumko rāh dikhā deñ.*

*Chīnā bāzār kī rāh lo.*

*is ṭaraf raho, yā us ṭaraf.*

*khābar-dār, us sāñḍ ke pās*  
*mat jā, o.*

*rāste kī us gard se bacho.*

*us jhappān ko āge jāne-do.*

*mere bhā, ī ke jhappān ke pīchhe*  
*raho.*

*kisī ṣāhib ke jhappān se kyūñ*  
*tum is ṭaur se āge barhte ho ?*  
*chhātā is ṭaraf lā, o.*

*gārī ke pās mat jā, o.*

*pālki nīche rakho. [hūñ.*  
*raho, main is dūkān meñ jātā*  
*is kitāb kī kīmat kyā hai ?*

*main itnā na dūngā.*

*tum jo māñgte ho, uskī ādhī*  
*bhī kīmat na dūngā.*

*main kitāb ko nahīñ chāhtā*  
*hūñ, lekin agar bahut sastī*  
*becho, to main use mol le-*  
*saktā hūñ.*

*mere pas naḍ nahīñ hai, par*  
*jo tum mere pīchhe ā, o, to*  
*mere ghar par tumko ruḍa, e*  
*mīleñge.*

*kitāb ko apne sāth lā, iyo, tab*  
*uskī kīmat lījo.*

*Exercise.*—One day a tyrannic king having gone out of the city unattended, saw a person sitting under a tree, of whom he

inquired, "What is the character of the king of this country? is he oppressive or just?" He answered, "He is a great tyrant." The king said, "Do you know me?" He answered, "No." The king rejoined, "I am the monarch of this place." The man was terrified, and asked, "Do you know who I am?" The king said he did not. He rejoined, "I am the son of such a merchant; three days in every month I lose my senses, and this is one of those three days." The king laughed, and ended the conversation.

LESSON 47.—ON WALKING, RIDING, &c.

he is gone out somewhere to walk,	<i>wuh phirne ko kahīn bāhar gayā hai.</i>
I shall go out also, and walk round the fort,	<i>main bhī bāhar jā, ūngā aur kīl'e kī chāron tarāf phir-ūngā.</i>
in my country, people walk a great deal,	<i>mere mulk meñ log bahut paidal chalte haiñ.</i>
can you walk much?	<i>tum bahut chal sakte ho?</i>
I like walking on foot very much, and, were I not lame, I would walk out with you,	<i>main pāñw chalnā bahut pasand kartā hūñ, aur agar langrā na hotā to āp ke sāth bāhar jātā.</i>
walking in the open field when it is cool is highly beneficial to health,	<i>thandē waqt maidān meñ phirnā tandurustī ko bahut mufīd hai.</i>
do not walk among that grass, lest you tread on a snake, is the horse ready?	<i>us ghās par mat phiro, mabāda kisī sāñp par pāñw parē. ghorā taiyār hai?</i>
put the saddle well on, hold the bridle till I be fairly mounted,	<i>achchhī tarāh zīn bāñdho. lagām thāñbo jab tak main achchhī tarāh sawār na hūñ.</i>
take up the stirrup one hole, see that the reins are strong and kept in constant repair,	<i>rikāb kā ek ghar charhā, o. dekho kī bāg mazbūt haiñ kī nahīñ, aur hamesha unheñ thīk thāk rakho.</i>
here, you groom, hold the horse, I must dismount for a little,	<i>sa, is, idhar ā, ghorā pakar, zarra mujhe utarnā hai.</i>
take care, he will get out of your hands,	<i>khābardār! wuh tumhāre hāth se chhut-jā, egā.</i>
see is that ground proper for the horse to go over,	<i>dekho to wuh zamīn ghore ke chal-nikalne ke lā, i, k hai kī nahīñ.</i>



coax him that he may not be  
restive,

put a cloth over the horse's  
eyes,

where is the saddlecloth,  
crupper, the bit, bellyband,  
martingale, &c.

examine the place carefully,  
and see how far the water  
comes up,

you must not give the horse  
water now whilst he is so  
very warm,

is this a quiet horse for the  
road?

does he stand fire?

walk him about, rub him well  
down, and take care, at  
your peril, that he does not  
catch cold,

*use chumkāro ki shoḥh na ho.*

*ghoṛe ke muñh par andherī  
dālo.*

*zīn-posh, dumchī, dahāna,  
peṭī, zerband waghaira  
kahān hai?*

*us jagah ba khūbī jāncho, aur  
dekho ki pānī kahān tak  
ātā hai.*

*ghoṛe ko pānī na denā chāhiye  
jāb tak ki wuh aisā garm  
rahe.*

*rāste ke liye yih gharīb ghoṛā  
hai?*

*top aur bandūḳ ke chhūṭne se,  
bharaktū to nahīn?*

*useṭahlāp, achchhī tarah malo,  
aur tum jāno agar use sardī  
pahuñchī.*

*Exercise.*—A learned man used to attend a mosque, and preach to the people. One of the congregation wept constantly. One day the preacher said, "My words make a great impression on this man's heart, which is the reason of his crying so much." Others observed thus to the man who wept: "The learned man does not make any impression on our minds; what kind of a heart must you have to be always in tears?" He answered, "I do not weep at his discourse, but I had a favourite goat, of which I was exceedingly fond. When the goat grew old he died: now, whenever the learned man speaks and wags his chin, the goat comes to my remembrance, for he had just such a long beard."

#### LESSON 48.—ON SPORTING.

is there much game in this  
neighbourhood?

there are wild buffaloes in  
abundance, a few tigers,  
and all kinds of smaller  
game.

*is gird-nawāḥ men bahut  
shikār hai?*

*arne to bahut haiñ, aur kaī  
sher bhī, aur har tarah ke  
hīran aur chhoṭe chhote  
shikār.*

in every field there are partridges and quails, and that swamp is full of snipes and water-fowl,  
 clean all the fowling-pieces well, and put up a few bullets also for the large guns,  
 call some of the villagers to show the usual haunts of the game,  
 behind that copse there are two wild buffaloes; do you fire at the one towards the left, I shall take the other, you have hit the mark, but I have missed,  
 how many snipes have you killed?  
 do you think there is any game here, or any beast of prey?  
 when it gets cool, towards the evening, we shall go to that wood; perhaps we may see something or other,  
 if you can swim, bring out that duck and those two geese: the duck has dived, but will soon appear again,  
 give me some small shot and a turnscrew; this powder is damp,—dry it a little in the sun,  
 take the people with you, and beat all the bushes well.  
 keep close there, I see a tiger near that bush,  
 why do you fire in that careless manner? you will wound the country people,  
 take a good aim, do not be confused, but lodge the ball in the tiger's head, otherwise we are all dead men.

*har ek khet mein titar aur baterein hain, aur wuh jhil chahiyon aur murghabiyon se bhari hai.*  
*sab bandukon achchi tarah saf karo, aur kuchh golian bhi bari bandukon ke liye rakho.*  
*ka, jai ganwaron ko bulao, ki dikhadein kahan aksar shikar rahle hain.*  
*us jhari ke piche do arne hain; tum baen taraf ke ek par goli chalo, main dusre par.*  
*tum ne nishana mara hai, par main chuka hun.*  
*kitni chahiyen tum ne mari hain?*  
*tum jante ho ki yahan shikar hai, ya ko, jai darinda janwar?*  
*jab sham-ko kuchh thandha ho, tab ham us jangal mein jayenge, shayad kuchh na kuchh nazar aye.*  
*agar tum pair-sakte ho, to us baag ko aur un dono hanson ko lao; baag ne to dubki mari, lekin phir wuh abhi nazar aye gi.*  
*thore se chhote chharre mujhe do, aur pech-kash; is barut mein sardi pahunchi hai, zarra dhup dikhao.*  
*logon ko saath lo, aur jangal achchi tarah jharo.*  
*wahan chhipe raho, us jhari ke pas ek sher nazar ata hai.*  
*kyun us tarah be-khabar banduk chalte ho? ganwaron ko ghajil karoge.*  
*achchi shast bandho, ghabrao mat, par goli sher ke sir mein bithao nahin to ham sab mare.*

have you brought the fishing apparatus with you? there are some good fishing stations here,

*machhlī mārne kā asbāb tum apne sāth lā, e ho? Yāhān machhlī mārne ke ka, ī achche thikāne haiñ.*

*Exercise.*—A woman was walking, and a man looked at her, and followed her. The woman said, "Why do you follow me?" He answered, "Because I have fallen in love with you." The woman said, "Why are you in love with me? my sister is much handsomer than I am; she is coming after me; go and make love to her." The man turned back, and saw a woman with an ugly face. Being greatly displeased, he went again to the other woman, and said, "Why did you tell a falsehood?" The woman answered, "Neither did you speak truth; for if you are in love with me, why did you go after another woman?" The man was confounded, and went away in silence.

#### LESSON 49.—ON TRAVELLING.

how many stages is Delhi from this town?

*is shahr se Dihlī tak kai manzil haiñ?*

is your boat ready?

*tumhārī kishtī taiyār hai?*

are all your people ready to go a voyage to Benares?

*tumhāre log sab tayyār haiñ kī daryā kā safar Banāras tak karen?*

what is the hire of this boat for two months?

*is kishtī kā kirāya do mahīne ke wāste kitnā hogā?*

at which hour does the tide serve to go up the river to-day?

*āj kis waqt jawār hogī jo ham charhā, o kī taraf jā, eñ?*

as soon as the tide serves, let the boat be taken above the shipping to such a *ghāṭ*, where we will embark in the evening,

*jawār hote hī, kishtī jahāz kī baḥr ke āge fulāne ghāṭ par lejānā, wahīñ ham shām ko sawār hoñge.*

we must not commence such a journey without being provided with every necessary and comfort, few of which are procurable on the way,

*hamēñ aise safar meñ har ek zarūrī lawāzim aur ārām ke sāmān sāth liye baghair chalnā na chāhiye kī aise (lawāzim waghaira) raste meñ kam milte haiñ.*

both to avoid expense and inconvenience, we must reduce our baggage to as small a quantity as possible,

*kharch aur mushkilāt se bachne ke wāste ham ko chāhiye kī maqdūr bhar asbāb kam karen.*

I am not going by water, I prefer going by land, we must have everything well packed, to guard against all accidents, which occur frequently by the carelessness of servants, independent of those common to all travellers.

come, chairman, in whose service are you, and when did you arrive in Calcutta?

how many other chairmen are with you?

desire the people always to pitch the tents near water, and, if possible, under trees.

are they all your countrymen only, or your relations?

what tribe of chairmen is there here who make more money than the rest?

what district is this village in, and who is the magistrate of it?

how very highly cultivated the country is, through which we passed to-day!

tell the proprietor of that village to send some of his people in the evening to beat up the game for us,

take care that everything is paid for, and that no violence be used against the villagers,

*main̄ tarī kī rāh se na jā, ūṅgā, khushkī kī rāh bihtar hogī.*

*hamen̄ chāhiye ki 'alāwe un 'ām hādīṣon̄ ke jo sab musāfirōn̄ ko lāhik̄ hote haiṅ, khāṣ naukarōn̄ kī ghaṣlat se bhī bachne ke liye sab chīzōn̄ ko achchhī tarāḥ se bandh-wā-leṅ.*

*kyūn̄ mahre, tum kis ke hān̄ kahārī karte ho aur Kalkatte meṅ kab se ā, e ho ?*

*tumhāre sāth kitne aur kahār haiṅ ?*

*logoṅ se kah-do ki hamesha pānī ke nazdik̄ khāima khārā karen̄, aur agar ho-sake, to darakh̄ton̄ ke tale.*

*we sab nire tumhāre des bhā, ī haiṅ ki nāte rishte ke ?*

*kaunsī zāt kahārōn̄ kī aisī hai ki ziyāda ruḡa, e auroṅ se yahān̄ kamāwe ?*

*yih̄ gānw̄ kis pargane meṅ hai ? aur yahān̄ kā ḥākīm kaun hai ?*

*jis sarzamīn̄ ko āj ham̄ tai karke āye, wahān̄ kī khetī kyā khūb̄ hai !*

*us gānw̄ ke zamīndār se kaho ki shām̄ ko apne ādmīyōn̄ meṅ se ka'ī bheje, ki hamāre wāṣṭe shikār gher-lāweṅ.*

*khābardār ki sab chīzōn̄ kī kīmat dī-jā, e, aur gānwārōn̄ par kuchh̄ zulm na ho.*

*Exercise.*—A miser said to a friend, "I have now a thousand rupis, which I will bury out of the city, and I will not tell this secret to any one besides yourself." In short, they went out of the city together, and buried the money under a tree. Some days after, the miser went alone to that tree, but found no signs of his money. He said to himself, "Excepting that friend, no other has taken it away; but if I question him, he

will never confess." He therefore went to his house, and said, "A great deal of money is come to my hands, which I want to put in the same place; if you will come to-morrow, we will go together." The friend, by coveting this large sum, replaced the former money, and the miser the next day went there alone, and found his money. He was delighted with his own contrivance, and never again placed any confidence in friends.

## LESSON 50.—WITH A MUNSHĪ.

- munshī sāhib, I am very glad to see you; why have you been absent so long?  
*munshī śāhib, main āp ke dekhne se bahut khush hūn; itnī muddat āp yahān kyūn na ā, e?*
- have you brought me the works of Saudā?  
*mere wāṣṭe Saudā kī kulliyāt lā, e haiñ?*
- can you teach me both the Hindūstānī and Persian languages?  
*Hindūstānī aur Fārsī zabān dono āp mujhe sikhā sakte haiñ?*
- what are the best books?  
*kaun sī kitāben sab se achchhī haiñ?*
- do not allow me to pronounce badly,  
do not use so many hard words,  
*burā talaffuḡ mujhe karne na do. aise mushkil alfāḡ na isti'māl kījiye.*
- tell me a short history, or the news of the day; for, unless we converse much together, how can I learn to speak?  
*ek mukhtaṣar ḡissa, yā āj kal kī ḡhabar mujh se kahīye; kyūn ki agar ham bāham khūb guftgū na karen to main bolnā kyūnkar sikhūngā?*
- your business is to teach me the real pronunciation and practice of the language, is this correct or not?  
*āp kā yihī kām hai ki śāhīḡ talaffuḡ aur zabān kī rabṭ mujhe sikhāwen. yih ṡhīk hai ki nahīñ?*
- pray, sir, in your opinion, whether is the Hindūstānī or Persian language the most difficult?  
*kahīye śāhib āp kī dānist meñ Hindūstānī zabān yā Fārsī kaun-sī ziyāda mushkil hai?*
- as to the difficulty of the Hindūstānī there can be no doubt, but it is more necessary than the Persian; we therefore are striving to learn it. Can you teach us?  
*Hindūstānī ke ishkal meñ kuchh shubha nahīñ, lekin Fārsī se ziyādā darkār, isī wāṣṭe ham sa'ī karte haiñ ki use sikhēñ, āp hamen sikhā sakeñge?*

do say in your idea, for the person who has transactions of all sorts with both the high and the low throughout Hindūstān, of these two languages, viz. the Hindūstānī and Persian, which is the most requisite?

in regard to the mere Arabic and Persian words which occur in the mixed language, they are not so very difficult, but the masculine and feminine, with the discrimination of pronunciation in the pure Hinduwī, to learn them is so arduous a task, that no one as yet hath properly acquired it, nay, never will; for perfection in science is like an enchanted bird, which, the more one tries to catch, the farther that imp flies from him,

in acquiring the Hindūstānī tongue, what is your advice? Speak candidly, that I may learn the language accordingly, and remain eternally obliged to you on that account,

if you obtain an acquaintance with the inflections of words, which is to be attained from the grammar only, your progress will then soon be complete,

it is true; for we can neither apply the words properly, nor do we know the reason of their application, without the grammar,

sir, your remark is just; and

*bhalā kahiye to, āp ke kھیāl meñ us shakhs ke wāste jo har tarah kār o bār aur muā'ala chhoṭe aur bare donoñ kism ke logoñ se tamām Hindūstān meñ rakhtā hai, use Hindūstānī aur Fārsī donoñ meñ se kaun sī pur zarūr hai?*

*şirf Fārsī aur Arabī alfāz jo rekhte meñ shāmil haiñ un ko jo pūchho tau chandāñ dushwār nahīñ, par tāñis aur tazkīr ba-ma'i tamīzi talaffuẓ theñh hinduwī ko daryāft karnā yahāñ tak sang-lakh hai jo hanoz kisī se ba khubi hāşil na hū, ā aur nahogā kyūñ ki 'ilm meñ kamāl goyā ek tīlismī chirīyā hai ki jyoñ jyoñ ko, i use pakrā-chāhe tyoñ tyoñ wuh kāfir hāth se dūr bhāge.*

*Hindūstānī zabān kī tahsīl ke liye āp kī kyā şalāh hai, şāf kahiye ki maiñ us ke ba mujīb zabān sīkhūñ, āp kū is bāt kā hamesha ihsān-mand rahūngā.*

*agar āp taşrif-i-alfāz se muṭ-tali' hoñge, ki wuh faqaṭ sarfo nahw se hāşil hotī hai, to āp kī tarakkī jald pūrī hogī.*

*durust; kyūñki bidūn sarf o nahw ke na to un alfāz kā isti'māl şahīh kar sakte, aur na wajh unke isti'māl kī jānte haiñ.*

*ap durust farmate haiñ; aur*

I am surprised that other English gentleman do not think the same way, in European languages we reckon eight or nine parts of speech; in Hindūstānī you reckon only three, viz. the noun, the verb, and the particle,

*ta'ajjub hai ki aur ṣāhibānī  
Aṅgrez bhī isī tarah se  
nahīn khayāl karte haiñ.  
Faraṅgī zabānoñ meñ kalime  
kī āṭh yā nau kismen haiñ;  
Hindūstānī meñ ṣirf tīn  
haiñ, ya'ne, ism aur fīl aur  
ḥarf.*

*Exercise.*—A horseman went to a city, and hearing there were many thieves in the place, said to his groom at night, "Do you sleep, and I will keep watch, for I cannot rely on you." The groom answered, "Alas! my lord, what words are these? I cannot consent to be asleep and my master awake." In short, the master went to sleep, and three hours afterwards awoke, when he called out to the groom, "What are you doing?" He answered, "I am meditating how God has spread the earth upon the water." The master said, "I am afraid lest the thieves come and you know nothing of it." He replied, "O, my lord! rest satisfied, I am on the watch." The horseman went to sleep again, and awaking at midnight, he called out, "Holloa, groom! what are you doing?" He answered, "I am considering how God has supported the sky without pillars." He replied, "I am afraid that amidst your meditations the thieves will carry away the horse." He replied, "O, my lord! I am awake; how can the thieves come?" The cavalier again went to sleep, and an hour of night remaining, he awoke, and asked the groom what he was doing. He replied, "I am considering, since the thieves have stolen the horse, whether I shall carry the saddle upon my head to-morrow, or you, sir."

#### LESSON 51.—WITH A NATIVE OFFICER.

the recruits will go to ball practice every evening, there will be an inspection of arms to-morrow morning; see that they are all very clean, take care that the supernumerary arms are cleaned every day, bring me a written report of the company daily,

*har roz shām ko na,e sipāhī  
chānd mārī ke wāste jā,enge.  
kal fajar kānte kī dikhā,ī hogī,  
dekh ki sab achchhī tarah  
ṣāf raheñ.  
khabardār ki sarañjām jo zā,īd  
hai roz-roz malā jāwe.  
kampanī kā aḥwāl roz-roz  
hamāre pās likh-lā,ō.*

when was this man enlisted?  
press the butt well to the  
shoulder,  
pull the trigger strong with the  
middle finger,  
tell off the company into three  
sections,

the company will wheel in  
echelon of sections,  
at what time does the battalion  
march to-morrow morning?  
how many men are for piquet  
to-night?

pray, sir, to what regiment do  
you belong?

is your whole regiment at present  
on duty here, or elsewhere?

do you know where it was first  
raised?

what rank do you hold, and  
how long have you been an  
officer?

what is your pay, and do you  
receive the whole monthly  
or not?

under such officers as you in  
our army, how many men  
are generally placed?

when you are stationed any-  
where in the country, does  
the magistrate of the place  
where you are on duty ever  
make you a present of any-  
thing or not?

pray tell me, when any of your  
soldiers is guilty of oppres-  
sion on the country people,  
what steps do you take to  
prevent such an offence  
again?

does a soldier's continuance on

*yih kab bhartī hū, ā ?  
kunda moṇḍḍhe par achchhī  
ṭaraḥ dabā, ρ.*

*bich kī ungli lablabī par zor se  
dābo.*

*kampanī ko tīn ṭolī karo.*

*paltan tirchhī ṭolī hojā, egī,  
paltan sīrhī kā kām karegī.*

*fajar kis waqt paltan kūch  
karegī ?*

*āj rāt kitne jawān ṭilā, ρ kī  
naukarī ke wāsṭe haiñ ?*

*kaho, miyān tum kis paltan  
ke ho ?*

*āj-kal tumhārī tamām paltan  
yahān ta'īnāt hai kī aur  
kahīñ ?*

*tumheñ kuchh ma'lūm hai kī  
wuh pahle kahān kharī huī  
thī ?*

*tum kyā 'uhda rakhte ho, aur  
kab-se 'uhde-dār hū, ρ ho ?*

*tumhārī tankhwāh kyā hai, aur  
tumheñ māh-ba-māh pūrī  
miltī hai kī nahīñ ?*

*tum se 'uhdedāroñ ke mā-taht  
hamāre yahān ke lashkar  
meñ, kitne jawān akṣar  
rahte haiñ ?*

*jab tum kahīñ dihāt meñ  
ta'īnātī par jā, ρ, kyā wuh  
ḥākīm jis ke hān tumhārī  
chaukī-pahra rahtā hai,  
tumko kabhī kuchh in'ām  
detā hai kī nahīñ ?*

*miyān kaho to, jis waqt ko, ī  
tumhāre sipāhiyoñ meñ se  
kisī ra'iyat par kuchh gulm  
kare, tab tum is kā kyā fikr  
karte ho jo phir aisī ḥarakat  
hone na pāwe ?*

*fajar se pahar bhar sipāhiyoñ*



guard last from sunrise till  
nine o'clock, or till twelve  
o'clock?

*kā pahra rahta hai, yā fajr se  
do pahar tak?*

have you clearly understood all  
that I have said, or not?

*jo jo main ne tum-se kahā so  
tum use achchhī tarah  
samajh liye?*

be not in the least apprehen-  
sive in answering me; speak  
whatever you please without  
reserve, I will not take it in  
the least amiss,

*jawāb dene mein kuchh chintā  
mat karo; joḥ ho so be  
dharak kaho, ham hargiz  
burā na māneṅge.*

*Exercise.*—A certain man went to a darwesh, and proposed three questions: First: "Why do they say that God is omnipresent? I do not see him in any place; show me where he is." Second: "Why is man punished for crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do anything contrary to the will of God; and if he had power, he would do everything for his own good." Third: "How can God punish Satan in hell-fire, since he is formed of that element; and what impression can fire make on itself?" The darwesh took up a large clod of earth, and struck him on the head with it. The man went to the *ḥāzī* and said, "I proposed three questions to such a darwesh, who flung a clod of earth at me." The *ḥāzī* having sent for the darwesh, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The darwesh replied, "The clod of earth was an answer to his speech: he says he has a pain in his head; let him show the pain, then I will make God visible to him: and why does he make a complaint to you against me; whatever I did was the act of God,—I did not strike him without the will of God,—what power do I possess? and as he is formed of earth, how can he suffer pain from that element?" The man was confounded, and the *ḥāzī* highly pleased with the darwesh's answer.

#### LESSON 52.—WORDS OF COMMAND, &c.

order arms,  
fix bayonets,  
shoulder arms,  
present arms,  
charge bayonets,

make ready,  
half-cock firelocks,

*bandūk utāro.  
sangīn charhā,ṛ.  
bandūk kandhe par rakho.  
salāmī kā hāth.  
sangīn kā hāth.*

*ghorā do pā,ṛ par charhā,ṛ.  
ek pā,ṛ par ghorā rakho.*

present,  
 fire,  
 handle cartridge,  
 open pans,  
 prime,  
 load,  
 draw ramrod,  
 ram down cartridge  
 return ramrod,  
 prime and load,  
 recover arms,  
 dress by the right,  
  
 dress by the left,  
 eyes to the right,  
 eyes to the left,  
 by the right backwards dress,  
  
 by the left backwards dress,  
  
 by the right forwards dress,  
  
 by the left forwards dress,  
  
 to the right face,  
 to the left face,  
 to the right about face,  
 to the left about face,  
 rear ranks take open order,  
 rear ranks take close order,  
 pile arms,  
 ground arms,  
 stand at ease,  
 attention,  
 keep up your heads,  
 ordinary time, march,  
 step short,  
  
 quick march,  
 step out,  
 change the step,  
 halt,  
 to the right wheel,

*shast lo (or) bandūk jhukā.ρ.*  
*chhoṛo, dāgho (or) māro.*  
*ṭoṅṭe par hāth rakho.*  
*phirjūla- (or) piyāla-kholo.*  
*ranjak pilā.ρ.*  
*ṭoṅṭā bhāro.*  
*gaz nikālo.*  
*ṭoṅṭā gaz se māro.*  
*gaz pher-do.*  
*ranjak pilā.ρ, ṭoṅṭā bhāro.*  
*kān se mār.*  
*dāhine nazar karo, barābar*  
*hojā.ρ. [hojā.ρ.*  
*bā,ēn nazar karo, barābar*  
*dāhine nazar.*  
*bā,ēn nazar.*  
*dāhine dekh pīchhe haṭke barā-*  
*bar hojā.ρ.*  
*bā,ēn dekh pīchhe haṭke barā-*  
*bar hojā.ρ.*  
*dāhine dekh āge baṛhke barā-*  
*bar hojā.ρ.*  
*bā,ēn dekh āge baṛhke barābar*  
*hojā.ρ.*  
*dāhine phiro.*  
*bā,ēn phiro.*  
*dāhine se ādhā chakkar phiro.*  
*bā,ēn se ādhā chakkar phiro.*  
*pīchhārī kholo.*  
*pīchhārī milo.*  
*bandūk je,ūrī karo.*  
*bandūk sulā.ρ.*  
*hāth milā.ρ (or) māro.*  
*jāng se hāth milā.ρ.*  
*sir uṭhā.ρ.*  
*ṭhambe kadam se āge chalo.*  
*eṛī aṅgūṭhe ke pās rakh dhīre*  
*kadam chalo.*  
*jaldī kadam uṭhā.ρ.*  
*lambā kadam rakho.*  
*kadam badlo.*  
*khare raho.*  
*dāhine khūṅṅ par sāmne se*  
*chakkar khā.ρ.*

to the left wheel,	<i>bā,ēñ khūñṭ par sāmne se chakkar khā,ō.</i>
on your right backwards wheel	<i>dāhine khūñṭ par pīchhe se chakkar khā,ō.</i>
on your left backwards wheel,	<i>bā,ēñ khūñṭ par pīchhe se chakkar māro.</i>
the company will step back six paces,	<i>kampanī chha ṛadām pīchhe haṭegī.</i>
to the left or right oblique,	<i>bā,ēñ yā dāhine tirchhā ṛadām chalo.</i>
point your toes,	<i>pā,ōñ ke panje dabā,ō. [mārṇā.</i>
to wheel on the centre,	<i>bīch ke khūñṭ par chakkar</i>
mark time,	<i>apnī jagah khare ho ṛadām</i>
	<i>uthā,ō.</i>
to march in file,	<i>ṛaṭār ṛaṭār chalnā.</i>
the company will advance,	<i>kampanī āge barho.</i>

*Exercise.*—Certain Arab merchants went to a king of Persia, and exhibited some fine horses for sale. The king liked them very much, and bought them. He gave the merchants two lakhs of rūpīs over and above the purchase, and told them to bring more horses from their own country as soon as possible. The merchants, upon this agreement, took their leave. One day afterwards, the king being exhilarated with wine, said to the wazīr, "Make out a list of all the fools in my dominions." The wazīr represented that he had already done so, and had put his majesty's name at the very head of the list. The king asked why so. He replied, "Because you gave two lakhs of rūpīs for horses to be brought by merchants, for whom no person is security, neither does any one know what part of Arabia they belong to; and this is a sign of the greatest folly." The king said, "But if the merchants should bring the horses, what is then to be done?" The wazīr answered, "Sire, if they should be such fools as to bring the horses, I will insert the names of the merchants at the head of the list, and your majesty's name will in that case occupy only the second place."

#### LESSON 53.—WITH A HEAD SERVANT.

do you speak our language?	<i>tum hamārī zabān bolte ho?</i>
yes, sir, I can speak a little English,	<i>hāñ śāhib, main Aṅgrezī kuchh kuchh bol saktā hūñ.</i>
I have not yet learned to speak Hindūstānī,	<i>main ne ab talak Hindūstānī bolnī nahīñ sikhī.</i>

where do you now live ?  
 pray what is your name ? let  
 me know also your master's  
 name,  
 how long have you been in  
 that gentleman's service ?  
 where is your native country,  
 and how far may it be hence ?  
 do people in general go there  
 by land or water ?  
 what is the most important ar-  
 ticle of trade in that country,  
 and what things are produced  
 in greatest abundance there ?  
 are your parents alive or not,  
 and do you ever go to see  
 your relations and friends ?

do you know at what rate  
 copper sells in the market  
 here ?

what, cannot you even say that  
 one penny's worth of copper  
 will be the weight or size of  
 a penny or not ?

do you know nowadays at  
 what rate a quart of milk  
 sells in the city, and in the  
 country for how much ?

you may now depart,

*tum āj-kal kahān rahte ho ?  
 kyon̄ jī, tumhārā nām kyā hai ?  
 aur apne śāhib kā nām bhī  
 batlāo.*

*kab se us śāhib ke hān naukar  
 rahe ho ?*

*tumhārā waṭan kahān hai,  
 aur yahān se kitnī dūr hogā ?  
 wahān akṣar log khushkī kī  
 rāh se jāte ki tarī se ?*

*us mulk meñ saudāgarī kī  
 bhārī jins kyā kyā hotī hai ?  
 aur wahān kyā kyā chīz  
 kaṣrat se paidā hotī haiñ ?*

*tumhāre mā bāp jīte haiñ ki  
 nahīn, aur tum kabhī apne  
 'azīzōn dostoñ kī mulākāt ko  
 bhī jāte ho ?*

*tumheñ kuchh khabar hai ki  
 tānbā yahān bāzār meñ kis  
 bhāo biktā hai ?*

*kyā tum itnī bāt bhī nahīn  
 kah sakte ki ek paise kā  
 tānbā paisā bhar hogā ki  
 nahīn ?*

*in dinōn tum jānte ho ki ser  
 bhar dūdh shahr meñ kitne  
 ko biktā hai ? aur bāhar  
 kitne ko ?*

*bas ab tum jāo, rukṣat hai.*

*Exercise.*—A certain king had a wise wazīr, who resigned his office, and employed himself in worshipping God. The king asked the nobles what was become of the wazīr ; they answered, that having quitted his exalted station, he employed himself in serving the Deity. The king went to the wazīr, and asked, "O wazīr, what offence have I committed that you quitted my service?" He answered, "Sire, for five reasons have I done this : firstly, because you used to sit and I remained standing in your presence ; now, I serve God, who has commanded me to sit at the time of prayer : secondly, you ate, whilst I was looking on ; now, I have found a Providence who eateth not himself, but sustains me : thirdly, you slept, whilst I watched ; now, I have a master who knows not slumber, but protects me

whilst I rest : fourthly, I was always afraid, that if you should die I might experience some misfortune from enemies ; now I serve a God who is immortal, neither can enemies do me any injury : fifthly, with you I was afraid, that if I should have committed a fault, you would not have forgiven me : but He whom I now serve is so merciful, that if I commit a hundred sins every day he pardons me."

LESSON 54.—BETWEEN A EUROPEAN DOCTOR AND A  
NATIVE PATIENT.

tell me what is the matter with you,	<i>kaho tumhārā ḥāl kyā hai.</i>
how long have you been ill?	<i>tum kab se bīmār ho ?</i>
how did the fever attack you at first ?	<i>pahle tumheñ tap kyūñ-kar āī thī ?</i>
with great coldness, shivering, pains in all my limbs, headache, and a sensation in my back as if one were pouring cold water down my backbone,	<i>baṛī thand aur larza se, aur tamām 'azū meñ dard, aur dardī sar bhī hūā thā, aur ma'lūm hotā thā ki goyā koī sard pānī merī riḥ par dāltā hai.</i>
after some time a perspiration broke out, which relieved me much, and I fell asleep,	<i>thorī der ke ba'd pasīnā āyā, us se ḥabī'at ba-ḥāl hūī, aur merī āñkh lag gaī.</i>
what medicine have you taken?	<i>tumne kyā dawā khāī hai ?</i>
none with any regularity,	<i>ma'mūl se kuchh nahīñ khāī.</i>
you must take some active medicine,	<i>koī muḥawwī dawā tumko khānī paregī.</i>
I suppose you have no appetite,	<i>maiñ samajhtā hūñ ki tumko kuchh bhūkh nahīñ.</i>
let me feel your pulse,	<i>tumhārī nabz dekhūñ.</i>
put out your tongue,	<i>apnī zabān bāhar nikālo.</i>
I suspect there is something wrong with your liver,	<i>mujhe shak hai ki tumhāre kaleje meñ kuchh khalal hai.</i>
let me well examine it ; does that pain you ?	<i>bhalā ṭaṭolūñ to, kyūñ ab dukhtā hai ?</i>
yes, that is the very spot where the pain is most acute,	<i>hāñ, usī jagah dard ba-shiddat hai.</i>
have you any heartburn?	<i>kuchh mī'de meñ sozish hai ?</i>
you must use mercury both inwardly and by friction, until a salivation is produced,	<i>tumheñ donoñ tarah pāṛā kā isti'māl karnā chāhiye, khāṛ aur malo jab tak ki muñh na lāwe.</i>

do whatsoever you please with me, for I have great confidence in your prescriptions, I shall send you some medicines; and you are to take them in the evening according to my instructions, do not be persuaded by native doctors to take their medicines,

I am well convinced they will do you no good, and they may do you much injury,

Indian doctors frequently administer our medicines, but they are utterly unacquainted with them,

*jo āp chāheñ so kareñ ki mujhe āp ke nuskhoñ kā barā 'itikād hai.*

*main tumko kuchh dawā,ēñ bhej-dūngā; aur jis tarah kahūñ usī tarah shām ko unheñ khānā.*

*yahāñ ke ṭabībōñ ke kahne se, unkī dawā,ēñ na khā lenā.*

*mujhe yakīn hai, we tumheñ fā,ida to kuchh na karengīñ; aur chāhe nuṣṣān bahut pahuñchā,ēñ.*

*Hindūstānī ṭabīb hamārī dawā,ēñ akṣar isti'māl karte haiñ, par un se muṭlaḳ wāqif nahīñ haiñ.*

*Exercise.*—One of the kings of Persia sent a skilful physician to the prophet Muhammad (upon whom be peace!). He had been some years in Arabia without any one having come to make trial of his skill, neither had they applied to him for any medicine. One day he came to the prince of prophets, and complained, saying, "They sent me to dispense medicines to your companions, but to this day no one hath taken notice of me, that I might have an opportunity of performing the service to which I had been appointed." Muhammad replied, "It is a rule with these people never to eat until they are hard pressed by hunger, and to leave off eating whilst they have a good appetite." The physician said, "This is the way to enjoy health." He then made his obeisance and departed. The physician begins to speak when evil would result from his silence; either when there is eating to excess, or when death might ensue from too much abstinence. Then, doubtless, his speech is wisdom, and such a meal will be productive of health.

LESSON 55.—BETWEEN A CIVILIAN AND A SARISHTA-DĀR,  
OR NATIVE OFFICIAL.

pray, my friend, are you somewhat versed in the revenue department?

*kyūñ jī, tum māl ke kām se kuchh wāqif ho ki nahīñ?*

what do they call a lease, and what its counterpart?

have you any other names for the rate or rent adjustment of lands?

should you not recollect another word for the rate, then explain the nature of it in detail,

do the farmers pay the revenue to government by instalments or in the gross?

does this species of revenue come in before, or during, or after the crop?

does free land, or that not assessed, pay anything at all to government, or not, by way of acknowledgment?

who used to settle formerly the assessment of the several districts?

in what respects does the county registrar differ from the town or village clerk?

pray tell me the true state of what are called *shikamī* portions of a village or farm,

is any paper called a deed of abdication or rejection, and what does it imply?

in these days, when constables are put over any landholder, is dunage exacted, or not, and to what amount?

in the country does the contracting farmer or the landholder receive the sustenance money?

what is the name of the paper which contains an account of the tanks, orchards, boundaries, &c., of any village?

they call it *muwāzina*, or boundary sketch,

*paṭṭā kisko kahte haiñ, aur kabūliyat kyā hai?*

*rai aur rai-bandī kā aur ko, ī nām hai?*

*rai kā aur ko, ī nām yād na ho, tau uskā aḥwāl bayān-wār kaho.*

*māl-guzār jo haiñ so kisṭbandī par sarkārī jamā' pahuñchāte haiñ yā ikatṭhāñ?*

*is tarāh kā maḥṣūl akṣar faṣl ke āge, pahuñchtā hai yā uske bīch meñ, yā uske pīchhe?*

*mu'āfī ya'ne lā-khīrāj zamīn se kuchh bhī ḥuṣūr meñ dākhīl hotā hai yā nahīñ peshkash yā tābī'dārī kī rū se?*

*parganon kī tashkḥīs āge kaun kartā thā?*

*ḥānūngo aur paṭwārī meñ fark kyā hai?*

*mujhe-ṭhīk ṭhīk kaho ki gāñ-won yā chakoñ meñ shikamī honā kyā bāt hai?*

*kisī kāghaz paṭtar kā nām bāz-nāma hai, aur uskī ma'nī kyā?*

*dar īn wilā jab kisī zamīn-dār par muḥaṣṣil chhutṭe haiñ ṭalabāna laḡtā hai kī nahīñ, aur kis ḡadr?*

*muḥaṣṣal meñ mustājir ko nāñkār miltī hai kī zamīn-dār ko?*

*jis kāghaz meñ kisī gāñw kī zamīn, ṭālāb, bāghāt, siwāna, wa-ghaira kā aḥwāl likhā hū, ā ho to uskā nām kyā hai? muwāzina yā raḡba-bandī kahlāte haiñ.*

why does a servant call himself *sarkār, bābū, prabhū, khalīfa, mihtar, &c.* (all of which are honorary titles)?

that he may appear a great man in the eyes of his master and of the other servants,

*ko,ī naukar apne taṛn̄ kyūn sarkār, bābū, prabhū, khalīfa, mihtar, wa-ghaira kahlātā hai?*

*is liye ki khāwind ke aur sab naukaron ke nazdik barā admī thahre.*

*Exercise.*—A certain lawyer had a very ugly daughter who was arrived at a marriageable age; but although he offered a considerable dower and other valuables, no one was inclined to wed her. Brocade and damask, and pearls and jewels, will appear disgusting on a bride who is ugly. At last, through necessity, he married her to a blind man. It is said that, in the same year, there arrived from the island of Sarandīp (Ceylon) a famous physician who could restore sight to the blind. They asked the father, "Why do you not have your son-in-law cured?" He said, "Because I am afraid that, if he should recover his sight, he will divorce my daughter, who is now his wedded wife. It is best that the husband of an ugly woman should be blind."

#### LESSON 56.—ON HOUSEKEEPING.

*butler!* have you brought a cook?

yes, *madam!* one has come to-day; he is present here, can you cook?

yes, *madam!* I can prepare twenty or twenty-five dishes, have you any certificates?

yes, *madam!* certificates from ten or twelve gentlemen, your certificates are good; but I will not give you such high wages just now,

*madam can please herself;* first see my work; should it be approved, you will of yourself give what will satisfy me,

I will try you for a month, and for that time pay you seven rupees; after that, if your work be good, I will pay you ten rupees a month,

(*khānsāmān!*) *tum (bāwarchī) lā,ē ho?*

*hān (mem-ṣāhib), āj ek āyā hai; yih hāzīr hai.*

*tum (khānā pakā-) sakte?*

*hān mem-ṣāhib, bīs pachīs (bartan) taiyār kar saktā hūn.*

*tumkāre pās (chitthī) hai?*

*hān ṣāhib, das bārah (sahib-logon) kī chitthī, ān hain.*

*tumhārī chitthī, ān to achchhī hain, par abhī ham (itnī tankhwāh) na dengīn.*

(*huzūr mālik hain*); *pahle kām dekhle; pasand hogā to (mere peṭ ko āphī dengīn).*

*ek mahīne ham (tumhārā kām dekheṅgīn), tab tak sāt ruṇ, ē dengīn, pīchhe kām achchhā hogā to das ruṇ, ē dengīn.*



- very well, madam!* I will work, (*achchhā huzūr*), main kām karuṅgā.
- very well!* then go and *take over charge* from the *cook's mate*,  
*butler!* tell this man that we want *the little breakfast* early every day, at seven o'clock, *breakfast* at eleven, *tiffin* at three, and *dinner*, in the evening, at eight o'clock, *breakfast* is on the table, the *curry* is good, but the *cutlets* are spoiled, if he remain a short time, he will learn what kind of food you eat, two *outsiders* will dine here to-day; get *whatever* is required from the market at once, bring a *roasting fowl* and some chickens, the *butcher* has not brought *mutton* to-day, has not the *baker* come yet? make two or three *toasts*, the *master* and *mistress* both *dine out* to-day, the *butter-man* has not come yet, and *breakfast-time* is at hand!  
*let some one go quickly*, and bring the *butter* soon, the *tinning* of the cooking-utensils is all off, send for the *tin-man*, the *cooking-ingredients* also are over, *nurse!* bring baby; the *master* is going out, and wants to *kiss* it, *nurse*, see what the *child* is doing!
- achchhā*, to jāṛ (*mash'alchī*) se (kām lo).
- khānsāmān!* ise batā-do ki sawere roz sāt baje (*chhoṭī hāzirī*), gyārah baje (*barī hāzirī*), tīn baje (*ṭīfan*), aur shām ko āṭh baje (*khānā*) ham māṅgte haiṅ.  
(*hāzirī*) mez par hai.  
*kārī* to *achchhī* hai, par (*kaṭlis bigar gayā*).  
*thore din* rahegā to (*jān jā'egā*) ki āp (*kaisā khānā*) khāte haiṅ.  
*āj* (*bāhar ke do sāhibon*) kā khānā hogā; (*jō chāhiye*) abhī bāzār se mol le ā.ṛ.
- (*kabābī murghī*) aur kuchh chikan lā.ṛ.  
*āj* (*būchar*) (*maṭan*) nahīn lāyā.  
*roṭī-wālā* ab tak nahīn āyā? do tīn (*ṭost*) banā.ṛ.  
*āj sāhib* aur mem (*donon kā khānā bāhar hai*).  
*makhaniyān* ab tak nahīn āyā, aur *hāzirī* kā waqt (*āyā*).
- (*ko,ī jalḍ jā,ē*) aur makkhan (*daur-kar*) lā.ṛ.  
*bartanon* par (*ḱalā'ī*) nahīn rahī, (*ḱalā'ī-gar*) bulā.ṛ.
- (*maṣālih*) bhī chūk gayā hai.  
(*āyā!*) *bābā* ko lā'o sāhib *bāhar jātā* hai, (*kisī denā*) māṅgtā.  
*āyā*, *dekho* (*bābā*) *kyā kartā* hai!

tell the groom to get the buggy ready, the master is going out,

let him get the phaeton ready at four o'clock ; we shall go out for a drive,

groom ! bring the horse quickly, I am saddling it, sir ! the captain's horse goes both in the saddle and in a carriage,

I always prefer riding on horseback,

this horse is very vicious, the horse has dropped a shoe ; send for the farrier,

shoe the horse, have the saddle mended, sweeper ! sweep the place, sweeper ! come here ; see how

filthy this room is, madam ! I have but just swept it ; the children have messed it again,

washerwoman ! what sort of clothes have you brought, sir ! now-a-days the water is dirty,

why don't you clear it with alum ?

I do, sir, and yet it remains dirty,

you are very careless ; you have not even done the ironing well,

tailor ! how have you sewn this ?

stitch nicely,

sew the master's shirt soon, bearer ! take a letter and post it, and if any letters for me have arrived, bring them with you,

sa,īs ko bolo (bagghī taiyar kare), śāhib bāhar jātā hai.

chār baje (fitan) taiyār kare, ham (hawā khāne) jāenge.

sa,īs ! ghorā jaldī lāo. śāhib (zīn khīnchtā) hūn. (kāptān-śāhib) kā ghorā (zīn-sawārī bhī deta) aur gārī men bhī lagtā.

ham hamesha (zīn-sawārī) pasand karte haiñ.

yih ghorā barā (naṭkhaṭ) hai. ghorē kā na'l gir-gayā (na'l-band) ko bulāo.

ghorē ke (na'l lagāo). zīn kī (marammat karāo). (mihtar !) jhārū do.

mihtar ! yahān āo dekho yih (kamarā) kaisā mailā hai.

mem śāhib (abhi to jhār gayā thā) bābā logon ne phir (mailā kar diyā).

(dhobī !) tum kaise kapre lāe ho ?

śāhib (āj-kal) pānī mailā hai.

tum (phitkiri) se kyon (safā) nahīn karte.

sahib ! (kartā to hūn), (phir bhī) mailā rahtā hai.

tum barā (sust) hai ; (istri) bhī achchhī nahīn kī.

(darzī !) yih tum ne kaisā siyā hai ?

tum (bakhīyā achchhā lagāyā karo).

śāhib kā (kamīś) jald (sīo).

berā ! chitthī le jāo (dāk men dāl āo), aur hamārī chitthī ā,ē hon, to lete āo.

I have posted the letter, sir!  
The *English mail* has not yet arrived; the post-master said it would arrive late to-day,

who is going round the *bungalow*?

what gentleman's *house* is that? bring some fire and a *cheroot*, bearer! get ready water to wash with,

see who that is coming in a *phaeton*,

it is the *major*, let the gentleman come in, give him my *compliments*,

bring a *chair*, and some *tea* for the gentleman,

tell the *peon* to remain in attendance,

where is the *fan-puller* gone? tell him to pull the fan.

who brought the *major's* letter?

he is present there, sir! tell him to give my *best compliments* to his master, the *water-man* has not put water in the *bath-room* to-day,

give the *munshī* my *compliments*,

*well, munshī!* where were you yesterday?

sir! there was a *great deal* of rain yesterday, I was unable to come,

never mind! at what rate does grain sell now-a-days?

wheat sells at *twenty seers*, and grain at *twenty-two*,

ṣāhib, chitṭhī dal-āyā (wilāyat kī dāk) abhī nahīn āī, post-māstar kahtā thā ki āj der se āwegī.

(baṅgle) kī (chāronṅ tarf) kaun ghūmtā hai?

wuh kis ṣāhib kī (kothī) hai? āg lāo, aur (churut).

berā (pānī lagāo)

dekho to (fiṭan par) kaun ātā hai.

(mejar-ṣāhib) haiñ. ṣāhib ko āne do (salām bolo).

kursī lāo, aur ṣāhib ke liye (chā) lāo.

(chaprāsī) se kaho ḥāzīr rahe.

(pankhe-wālā) kahāñ gayā bolo pankhā khīnche.

mejar-ṣāhib kī chitṭhī kaun lāyā hai?

huzūr, wuh ḥāzīr hai. bolo, sāhib ko (bahut bahut salām) bolo.

bhishṭī ne āj (ghusl-khāne) meñ pānī nahīn bharā.

(munshī) ko hamārā salām do.

(munshī jī!) kal tum kahāñ the?

ṣāhib! kal (pānī bahut) thā (ā na sakā).

kuchh parwā nahīñ. āj kal (anāj kā kyā bhāo hai?).

(bīs ser) gehūñ aur bāīs ser (chanā) biktā hai.

## LESSON 57.—ON GENERAL BUSINESS.

sarkār, take the draft and bring the money : be quick what must be done ? it is now eleven o'clock, be quick, that I may have the money in time, let me have it by one o'clock, go to the counting-house, and speak to the head sarkār, tell the sarkār to take bank notes, and pay the amount of the draft,

the money must now be sent to Mr. —

request Mr. — to order what remains to be paid in before three o'clock,

have you ever been to Mr. —'s garden ?

sir, I go that way every day,

you must go there immediately, else nothing will be done, send a sarkār to hire a boat,

I will go to Chauringī to-day, go to the China Bazār, and buy a pair of globe lanterns, who will collect the bills ?

*sarkār hundī lejā, ρ aur rū-paiye jald lā, ρ.*

*kyā karnā hogā ? abhī gyārah baje huiñ.*

*jaldī jā, ρ, ki mujh ko waqt par rūpaiye mileñ.*

*do baje tak mere pās hāzīr karo. daftar-khāne meñ jākar bare sarkār se kaho.*

*sarkār se kaho ki bank-loṭ lekar hundī ke rūpaiye adā kare.*

*rūpae abhī fulāne śāhib ko bhejne hoñge.*

*fulāne śāhib se 'arṣ karo, ki tīn baje se pahle bāķī rūpae adā karen.*

*tum kabhī fulāne śāhib ke bāgh meñ ga, c the ?*

*ai śāhib, mainñ har roz us rāh jātā hūñ.*

*tum wahāñ isī waqt jā, ρ, nahīñ to kuchh na hogā.*

*sarkār ko ek kishṭī kirāya karne ke liye bhejo.*

*mainñ āj Chauringī jā, ūngā.*

*Chinā bāzār jākar do gol lālṭen mol-lā, ρ.*

*kaun bil kā rūpaiya wuṣūl karegā ?*

*Exercise.*—There was a king, who had no son ; he tried many remedies and expedients, but derived no advantage whatever from them ; he was, therefore, greatly dejected, but would not discover the cause of this to any one. By chance, a strolling mendicant arrived ; he then disclosed this his affliction to him, on which the holy man wrote out a charm, and thus prescribed : "After dissolving this in rose-water, you must drink it along with your queen ; and on your having a son, you must call him *Mihr Munīr*, bestowing on him every science, and all sorts of accomplishments ; but beware of marrying him against his consent." Having thus directed, he wandered away. This

divine prescription being dissolved in rose-water, the king and queen drank it off, and by its blessed influence, they had at last a fine healthy boy. Whatever the pilgrim had enjoined respecting him, was all put in practice.

LESSON 58.—*In continuation.*

Aghājān is clever in collecting bills,

it is very difficult to get money of such a one,

I have been to the bazār : sugar is now 3½ seers a rupee,

it will be better to wait a few days, and then buy the cloth, of what use are such people? they know nothing of business,

I understand business—I am not easily imposed upon, raisins are six seers for a rupee,

buy about one thousand rupees' worth,

there is no understanding the bazār prices,

in Calcutta, the bazār rate is scarcely for two hours alike,

I made a deposit ; to-morrow I shall see them weighed,

see that you are not imposed upon,

have you compared them with the sample? do they agree?

two or three packages are superior,

go and procure a pass for the things that are ready,

*Āghājān bil ke rūpa, e wusūl karne men khūb wāqif-kār hai.*

*fulāne śāhib se rūpaiya milnā bahut mushkil hai.*

*main̄ bāzār gayā thā, chīnī ab fī rūpaiya sārhe tīn ser hai.*

*thoṛe dīn śabar karke kapṛā mol lenā bihtar hai.*

*aise ādmī kis kām ke haiñ? we kuchh kām nahīñ jānte.*

*main̄ kārbār jāntā hūñ, mujhe fareb denā āsān nahīñ.*

*kishmish fī rūpaiya chha ser hai.*

*hazār ek rūpaiye kī mol le lo.*

*bāzār kā nir̄kh̄ thīk ma'lūm nahīñ ho-saktā.*

*Kalkatte men bāzār kā nir̄kh̄ do gharī eksān nahīñ rahtā.*

*main̄ ne bai'āna diyā hai, kal chīzeñ wazn karūngā.*

*kh̄habardār, tum fareb na khānā.*

*tum ne usko namūne se milā-liyā hai? wuh milte haiñ?*

*do yā tīn baste sab se bihtar haiñ.*

*jo jo chīzeñ taiyār haiñ, jā, o, aur unke wāṣṭe rawanna le-ā, o.*

*Exercise.*—When the prince became a man, he one day took leave of his father and went away to enjoy the chase, where a beautiful deer came in sight, grazing on a plain, with a golden collar round its neck. He then gave these orders to the people who were with him :—“ You must manage to catch this fawn

alive,—surround it on all sides ; if we thus get it, so much the better ; otherwise, the person over whose head she bounding escapes, must put his horse to full speed after it." Just as they had completely encircled it, the deer all at once made a spring over the prince's own head ; the rest checked their horses' reins, while he spurred his horse hard at its heels. She bounded away at such a rate as to leave the attendants many miles behind, and at last outrunning him, vanished from his sight. He then stopped in amazement, himself he knew not where, and his followers far away ; neither had he a place to lodge in, nor enough of the day left to return.

LESSON 59.—*In continuation.*

get a boat, and send them on board the ship,	<i>ek kishtī kirāya karke unheñ jahāz par bhej-do.</i>
sir, the captain's sarkār said the goods cannot be shipped to-day,	<i>ai śāhib, kaptān ke sarkār ne kahā, ki āj jahāz meñ ye chizeñ lad na sakeñgīñ.</i>
don't mind what the sarkār says, but mind what I say,	<i>sarkār jo kahtā hai use mat māno, main jo kahtā hūñ use suno.</i>
sir, as you bid me, I am going,	<i>ai śāhib, ap ke hukm se main jātā hūñ.</i>
go and ask the head sarkār when the ship sails, and bring me word,	<i>jāo aur bare sarkār se pūchho jahāz kab khulegā, aur mujh ko khabar karo.</i>
piyādā, call the cashier, how much was collected yesterday ?	<i>piyāde, tahwīldār ko bulāo. kal kitnā rupiyā jama' hūā thā ?</i>
keep the money by you, don't pay away any,	<i>rūpaiye apne pās rakho us se kuchh kharach mat karo.</i>
what is the discount on the Company's paper in the bazār ?	<i>bāzār meñ Kampanī ke kāghaz par kyā baṭṭā lagtā hai ?</i>
if you purchase the Company's paper of six per cent. interest, the discount is two rupees six annas ; if you sell, it is two rupees eight annas,	<i>agar tum chha rupa, e senkre sūd kā Kampanī kā kāghaz kharīdo to do rupa, e chha āne baṭṭā lagegā, aur jo becho to derh rupiyā.</i>
take these four thousand rupees, with what money has been received for bills, and buy Company's paper,	<i>yih chār hazār rūpaiye aur tamassuk ke rūpaiye sab lejākar Kampanī kā kāghaz mol lāo.</i>
send these letters as directed,	<i>ye chithiyāñ thikāne ke muwāfīk bhej-do.</i>

*Exercise.*—While in this perplexity, the eyes of the prince lighted on a dwelling, and thinks he, “Well, let me at least learn to whom this house belongs.” He then beheld a venerable aged darwesh seated there, to whom, after salutation, he observed, “With your leave may I remain all night here?” “By all means, my child,” replied the venerable man, “the house is at your service.” Having quickly given the necessary directions for his guest’s repast, as well as the horse’s grain and fodder, when done also with entertaining him, he asked, “Pray who are you, young gentleman, and why have you come here?” He then related the whole of his late adventure. In the mean time, what does he see? Lo! on a splendid throne, four fairy queens, exquisitely beautiful, clad in rich brocade, and covered from head to foot with jewels and precious stones, suddenly descended, who, having alighted, made their obeisance to the reverend sage, and seated themselves respectfully in his presence.

LESSON 60.—*In continuation.*

bring those goods in carts from the custom-house, you must attend to everything,	<i>parmit-ghar se we chīzen gāri- yon men le ā,o. tumhen sab bāton kī fikr karnī paregī.</i>
put the godown No. 2 into order, and see that there is no damage, if you don’t look to everything, who else will?	<i>dūsre nambar kā godām durust karo, aur dekho kuchh nuṣṣān na hone pā,e. agar tum sab chīzon kī kha- bardārī na karoge, to kaun karegā?</i>
I am going out, let me see everything ready when I come back,	<i>main bāhar jātā hūn, khabar- dār, kī jab main lautkar ā,ūn to sab chīzen taiyār pā,ūn.</i>
darbān, are the counting-house sarkārs come? who is at work in the iron- factory? sir, nobody is yet come, how is this? not yet come! what time of day do they mean to come? this is the case every day, and therefore Mr. ——’s work is not yet done,	<i>darbān, daftar-khāne ke sar- kār sab ā,e haiñ? luhār ke kārkhāne men kaun kāam kartā hai? ai sāhib, koī abhī tak nahīñ āyā. yih kaisā hai? we abhī tak nahīñ ā,e—wuh kis waqt ānā chāhte haiñ? har roz yihī hāl hai, isī wāste fulāne sāhib kā kāam abhī tak nahīñ ho chukā.</i>

when they come to-day, we will settle this business, Mr. — is speaking to me daily about this work, when they come, send them to me,

*jab we āj āweñge, to ham unse yih bāt samajh leñge.*  
*fulāna śāhib har roz is kām ke liye mujhe kahtā hai.*  
*jab we āweñ to unko mere pās bhej do.*

*Exercise.*—The sage remarked, "Well, this was not your visiting-day here, pray tell me on what account you have come." They replied, "Worshipful saint, there is a princess named *Badar Munir*; we intended to pay her a visit, this is the road, and we could not find it in our hearts to pass by without first paying our respects to you." He then said, "Good, do take this prince also along with you; he will at all events see whether *Badar Munir* is more lovely than the ladies of his palace, or they fairer than she." To this the fairies agreed, and, having handed him to their throne, flew away, and in the twinkling of an eye reached the palace of *Badar Munir*. The instant that *Mihr Munir* discovered that angel's face, bright as the moon, he became enamoured with her, while she also admiring his radiant countenance, and flushed by love's magic bloom, shone resplendent with the charms of a damask rose.

#### LESSON 61.—*In continuation.*

how long are those Europe goods to lie at the custom-house?  
 sir, without an invoice to know what they are, how can I bring them?  
 different sorts of goods pay different rates of duty, by opening the boxes and seeing their value, you will be able to understand,  
 sir, I cannot myself open the packages,  
 in opening the packages, the goods may be injured.  
 sarkār, take the invoice and go directly,  
 sir, I am going; please to give me the invoice,

*kabtak we wilāyatī chīzeñ parmit-ghar meñ paṛī raheñgīñ?*  
*ai śāhib, baghair chalān kyūñkar asbāb khalāṣ kar lāne saktā hūñ?*  
*har ek chīz kā judā judā maḥṣūl hai.*  
*un ṣandūkoñ ke kholne, aur kīmat dekhne se, tum ma'lūm kār-sakoge.*  
*ai śāhib, main akelā baste khol nahīñ saktā.*  
*basta kholne se śāyad chīzeñ kharāb ho jāweñ.*  
*ai sarkār, chalān lekar isī waqt wahāñ jāo.*  
*ai śāhib, main jātā hūñ, chalān mujhe dījiye.*



at two o'clock the custom-house officer came and opened the boxes, when I have signed each invoice, I will give them to the sarkār to be copied, and then send them to you, kirānī, copy these, and give them to the sergeant, call a blacksmith, and open the boxes; compare the value and quantity of the goods with the invoice, then make them tight again,

*do baje parmit-ghar ke sahib ne akar sanduk khulwā.e.*

*jab main sab chālānōn par sahib kar chukūngā to sarkār ko nakl karne ko dūngā; phir tumhāre pās bhej dūngā. ai kirānī, nakl karke piyāde ke hawāle kar-do.*

*luhār ko bulākar, sanduk khulwākar, asbāb ki tī dād aur kīmat chālān ke muṭabiq karke pher band-karo.*

*Exercise.*—Three watches of the night glided away in such pleasure, harmony, and delight, as human tongue cannot express. When these four fairy damsels were about taking leave, they addressed the prince thus: "Come along." He being pierced to the heart with the arrow of love, replied, "I will not go; if you must set off, by all means depart." On representing this to *Badar Munīr*, that she might persuade him to take leave, they perceived that she also had no desire to let him go away. In this perplexity they observed, "Now what is to be done? if we leave him, how shall we show our faces to the holy man? and if we convey him hence in the present posture of affairs, she will be offended; the best advice is to wait a little longer, till both begin to slumber." After this, with the fatigue of sitting up, both got a-nodding; they then gently and artfully raised him on the throne, and with some philter lulling him asleep, flew off with him.

LESSON 62.—*In continuation.*

sergeant, when you have signed your name, give them to the cashier,

the officer having entered the particulars of every case in his book, and the duty on each article, wrote the amount,

taking the invoice, I had to go again, and show it to the head officer,

*hawaldār, jab apnī talāshī kī sahib kar-chuko, to tahwīldār ko do.*

*khazānchī ne sab sanduk kī ajnās tafriq karke, har ek chiz kā maḥsūl judā judā lagākar jamī likh-dī.*

*wuhī chālān lekar phir parmit-ke sahib ke huzūr men jānā hū.ā.*

having done all this, it had struck four o'clock, and the custom-house was shut, the next day I delivered the invoice to the officer, having examined the value of the articles, and their duty, he signed it,

afterwards paying the duty to the cashier, having got an order for a pass and cleared the cases, I hired coolies, and brought them away,

sarkār, I will not give a kaurī to the custom-house people or the chaukidār at the wharf,

sarkār, why did you not go to the police-office and get a pass?

*Exercise.*—On their arrival, they delivered him to the good father, and with his permission returned to their own mansions. By dawn of day, when he (the prince) awoke, neither the sparkling dome nor its refulgent orb was there; he heaved a deep sigh, and calling, "Alas, *Badar Munīr!*" again fell into a doze, from the effects of the potion upon him. Soon after, when a watch and a half of the day had elapsed, on the appearance of a crowd, the darwesh from circumstances guessed that these must be his attendants, and having called them, he consigned him to their charge. His companions were of course gratified by finding him; but noticing his condition, they got alarmed about what reply they should give the king, and thus interrogated the good anchorite: "Please your reverence, why is our prince thus distracted?" "Ask himself," said he. On hearing this, they accosted the prince in the following words: "Son of our sovereign, why are you thus beside yourself?"

LESSON 63.—*In continuation.*

sir, what can I do? for two or three days I have not had a moment's leisure, one can't get a thing done at once at the court,

*yihī karte karte chār baj-ga, e,  
tab parmit-ghar band hū, a.*

*dūsre roz main ne chalān lekar  
ṣāhib ko soñp-diyā.*

*sab asbāb kī kīmat aur maḥṣūl  
jānchkar us ne ṣāhib kī.*

*taḥwildār ko maḥṣūl dekar,  
aur rawāna lekar, sandūkhō  
ko wahān se khalāṣkar wākar  
mazdūroñ ke sir par liwā-  
lā, e.*

*ai sarkār, main parmit-ke aur  
ghāt ke ādmioñ ko in'ām  
meñ ek kaurī nahīn dūngā.*

*ai sarkār, tum thāne ko jākar  
khalāṣī-nāma kyūñ nahīñ  
likhwā lā, e?*

*ai ṣāhib, main kyā karūñ? do  
tīn din se mujhe furṣat  
nahīñ; aur kachahrī meñ  
jāne se kām tamām nahīñ  
hotā.*

- if I don't go myself, nothing is done,  
 sir, I know, five days ago, you wrote to Patnā that the things would be forwarded to-morrow or next day, and no pass is obtained, how can they go? they can't be sent without a pass,
- is the order for screws gone to Kāshīpūr factory?
- they promised to send them to-day,  
 if they don't come this evening, you go there before gun-fire, for want of these screws the bales of cotton are lying loose,  
 no one knows when the vessel will sail,  
 have you collected the bills I gave you yesterday?
- sir, I have given in the money for all you gave me,
- baghair mere jāne ke kuchh nahīn hotā.*  
*ai khudāwand, pānch din guzre ki huṣūr ne likhā thā, ki kal Patne ko chīzeñ rawāna hongīñ, aur abtak khalāṣī-nāma nahīn milā.*  
*we kyoñkar jā sakte haiñ? we pās baghair bhijwā,ī nahīn jā saktīñ.*  
*Kāshīpūr ke luhār-khāne mein pech banāne ko hukm bhejā gayā hai?*  
*unhoñ ne āj bhejne kā wa'da kiyā hai.*  
*agar we āj shām tak na āweñ to tum top ke āge jānā.*  
*in pechoñ ke na hone se, sārī rū,ī ke baste khule parē haiñ.*
- ma'lūm nahīñ jahāz kab khulegā.*  
*kyā tum un tamassukoñ kā rupiya wuṣūl karchuke, jo main ne kal tumheñ diye the?*  
*khudāwand, jitne farden tamassuk kī āpne bande ko hawāle kīñ thīñ, sab kā rūpaiya lā diyā hai.*

*Exercise.*—The prince neither distinctly articulated with his mouth, nor opened his eyes, all that he raved being, “Alas, *Badar Munīr!*” In short, they placed him in the pālki, and conveyed him with fear and trembling to the king, to whom they stated the matter so: “May it please your majesty, yesterday afternoon a lovely fawn came in sight, and the prince, after forbidding us, set his horse after it himself at full gallop; we nevertheless followed at a respectful distance. She took shelter in so wild a wood, that the prince escaped our sight entirely, though we were all following him with our eyes; besides which, darkness overtook us, and we being helpless, passed the whole night in that place; but rising by daybreak we continued our inquiries; at last we found him

in this distracted condition, at the lodge of a hermit there. When we inquired of him, he also gave us no information whatever, though we naturally conjecture that the person's name which is mentioned must be one with whom the prince is in love."

LESSON 64.—*In continuation.*

do you know where Najamud-dīn is?

sir, I heard he is not coming to-day; his brother says he has a fever,

how does he mean to do his work? he has a fever daily, was the cloth examined yesterday, and placed to Muhammad Ali's account?

sir, it is entered in the waste-book, not in the ledger,

why so, if he objects to the brokerage, how is it to be settled?

sir, I will thank you to settle it with him; he does not mind us in the least,

make out the account of what cloth he has purchased up to this time,

balance the account, leaving out the cloth bought yesterday,

the account ought not to remain unbalanced,

*tum jānte ho Najamuddīn kahān hai?*

*ṣāhib, main ne sunā hai ki wuh āj nahīn āwegā; us ke bhāī ne kahā ki us ko tap āī hai.*

*wuh kyūnkar naukarī karegā? us ko har roz tap ātī hai.*

*kal kapṛon kā nirkh daryāft kar Muḥammad 'Alī ke nām meṅ jam'-kharch kiyā gayā hai, yā nahīn?*

*ṣāhib āj jānkar kī bahī meṅ likhā gayā hai, lekin khāte meṅ mundarij nahīn hu, ā.*

*aisā kyūn hū, ā? agar wuh dallālī kī dastūrī kā'uzr rakhtā hai to kyūnkar mukarrar hogā?*

*ai ṣāhib, āp us ke sāth yih bāt mukarrar faisala karen; wuh hamāri bāt kuchh bhī nahīn māntā.*

*jo kapṛā is wakt tak us ne mol liyā hai us kā ḥisāb karo.*

*kal kā kapṛā amānat rakkhar, aglā ḥisāb karo.*

*mizān diye baghair ḥisāb parā na rahne denā chāhiye.*

*Exercise.*—The king then tenderly began: "My child, if you will discover your affliction, we shall then consider of a remedy for it." After much entreaty, he returned, "O, my dear father, the only specific I want is *Badar Munir*; possessed of her I would recover." They next interrogated about her address and residence. The prince sorrowfully said, "I know not,

indeed." He rejected all food, continued day and night heaving deep sighs, and weeping bitterly. Witnessing this distress, his parents also were sorely afflicted, and kept beating their breasts in such anguish for their son, that the affairs of the state were running fast into disorder and confusion. The minister was a prudent man, and thus remonstrated to his majesty: "Let not your highness be so woe-begone, but attend as usual to the interests of your kingdom; your slave is dispatching messengers in every direction; should a princess of the name be found anywhere, we may then get the prince married to her; if the parents agree with a good grace, all is well; if not, why, let us force them."

LESSON 65.—*In continuation.*

the account of shawls, handkerchiefs, baftas, &c., which have been agreed for, is all settled,

there is nothing else due to him; if you please to compare Dr. and Cr. you will see,

Pānchū sarkār, what are you doing? see that the accounts are correct,

I am afraid there are errors in Captain Leyden's last year's account,

I can't make out what sugar, coffee, sugarcandy, and raisins have been purchased,

sir, here is nothing without a written order; the accounts agree with what is written, that's not what I mean. I say it's not clear what belongs to each account,

sir, there is no fear about that—I have by me the accounts of sales and purchases,

*hisāb shāl, rūmāl, aur bāfte waghaira kā, jo thahar gayā thā, sab bebāk ho gayā.*

*us kā aur kuchh bākī nahīn; agar āp jam' o kharch kā mukābala karen to ma'lūm karenge.*

*ai Pānchū sarkār, kyā karte ho? dekho ki hisāb kitāb men ghalatī na ho.*

*mujhe shakk hai ki Kaptān Leden sāhib ke sāl-guzashte ke hisāb kitāb men ghalṭiyān haiñ.*

*main nahīn ma'lūm kar saktā ki kitnī shakar, aur kahwa, aur miṣrī, aur kishmish kharīdī gayī hai.*

*sāhib, baghair tahrīrī hukm ke yahan kuchh nahīn hai; hisāb tahrir se miltā hai.*

*yih merā maṭlab nahīn. Main kahtā hūn ki har ek ke hisāb men kitnā hogā, yih ṣāf ma'lūm nahīn hotā.*

*sāhib, us kā kuchh andesha nahīn—mere pas kharīd aur farokht ke hisāb haiñ.*

tell me what is the amount of Captain Robinson's account — what quantity and kind of articles,

*kaho ki Kaptān Rābinsan ṣāhib ke ḥisāb kā jumla aur miqdār, wa ḥism ajnās kē kyā haiñ.*

*Exercise.*—This plan was applauded by the sovereign, and scouts were accordingly sent to all quarters, with a requisition in due form. One of these emissaries found his way to *Badar Munīr's* country, and on making the requisite inquiries there, he learned that her situation was still more deplorable, by pining at the absence of her lover. On this the fleet envoy, quite overjoyed, entered the presence of her illustrious father, and presented the formal request to him ; who, though drooping with sorrow for his daughter, on reading the contents of the paper, became much exhilarated. He instantly, without loss of time, preparing an answer, delivered it to the messenger, with this injunction, "Do you quickly proceed by night and by day till you deliver this from me." The purport of it was thus : "The friendly epistle hath reached us, in which you solicit my daughter *Badar Munīr's* hand for your son *Mihr Munīr*, to which I have consented : it is now incumbent on you to reflect, that the sooner you arrive for the nuptials, so much the better : you will therefore be pleased to make no delay, nor take any trouble about the bridal preparations."

#### LESSON 66.—*In continuation.*

sir, wait a moment, the articles had on the 4th instant are not entered,

Mr. Smith will sail to-morrow ; is his account ready ?

it is here, sir ; the amount due from him is 56,411 rupees, give me the account ; I will go on board the ship, settle it, and get the money,

you come with me, then I shall have no trouble in explaining,

Kudrat-Ullā, bring the waste-book, journal, and ledger with the book of sales with you,

*ṣāhib, ḡarra ṣabr kījiye, ajnās tāriḳh chauthī māh ḥāl kē darj ḥisāb nahīñ haiñ.*

*Ismiṭ ṣāhib kal jahāz par charheñge ; unkā ḥisāb taiyār hai ?*

*maujūd hai, ṣāhib, un par 56,411 rūpaiya nikaltā hai.*

*ḥisāb mujhe do, main jahāz par jā, ūngā aur raf' karke rūpaiya wuṣul karūngā.*

*tum mere sāth chalo, to mujhe ḥisāb ke samjhāne meñ kuchh dikḳat na hogē.*

*Kudrat-Ullā, jānkar bahi, aur roz nāmcha, aur ḥisāb bahī, ma' bechne kē bahī ke le āo.*

show me the amount of what is due to and from each of the shopkeepers,

it appears to me all the accounts are in confusion,

sarkār, are all my things ready ?

sir, the sarkār has taken money for them ; no doubt they will be here by two o'clock,

when they come, send them immediately to Nayā Ghāt, it is now high water, I can't wait longer,

*dekhā, o ki har ek dūkāndār ko kyā denā yā us se kyā pānā hai.*

*mujhe ma'lūm hotā hai, ki sab hisāb meñ khalal hai.*

*sarkār, merī sab chīzēñ taiyār haiñ ?*

*ai sāhib, sarkār unke liye rūpāiya legayā hai ; aur mukarrar do baje tak chīzēñ yahāñ pahuñcheñgīñ.*

*jab we āweñ usī dam Nayā Ghāt par bhej denā.*

*ab bhāthā hai, main aur thahar nahīñ saktā.*

*Exercise.*—When the bearer of such cheering intelligence delivered the letter into the minister's hands, he forthwith conveyed it to the emperor's court ; and when his majesty cast his eyes over the lines, he felt his heart glow with renovated vigour. In short, he was supremely happy, and accordingly ordered a reward for the bringer of these glad tidings. That day, in every house over the whole city, there were great rejoicings, and the king thus instructed the minister : " I will set out on such a day to celebrate the auspicious marriage of *Mihr Munir* ; in the mean time, get all the equipage immediately ready for the royal nuptials, as well as the necessaries for our journey." In that period every requisite was prepared, and the king set forth in great pomp and splendour, along with his army, with a retinue and procession so numerous and resplendent, that a detail here would prove too tedious. In a few weeks he entered the other's territories with becoming grandeur and dignity, with flying colours and bands of music, and thence, having accomplished the object of his journey, he returned to his own capital in a very splendid manner, bringing with him his son and daughter, attended with melody, pleasure, and delight.

# HINDŪSTĀNĪ MANUAL.

## PART II.

### A PRACTICAL AND PHRASEOLOGICAL VOCABULARY,

#### ENGLISH AND HINDŪSTĀNĪ.

THE following copious selection of phrases will be found to answer two distinct purposes: 1st, To exercise the student in readily turning into Hindŭstānī every possible variety of English expressions; 2nd, To serve as a vocabulary of useful words, each sentence containing a leading word printed in italics, arranged according to the order of the alphabet. The Hindŭstānī word or words in each sentence corresponding to the English word printed in italics, is included within a parenthesis. This plan of a vocabulary will, it is presumed, have a great advantage over a mere dry list of words, as the student will, in every instance, see the manner in which the word is employed. Finally, the same word is occasionally repeated twice, or even thrice, when it happens to have more than one signification, or when it denotes different parts of speech, as substantive, adjective, or verb.

#### A.

##### *abandoned—absent.*

The crew <i>having abandoned</i> the ship, had run away,	<i>jahāzī</i> (or <i>mallāh</i> ) <i>jahāz ko</i> ( <i>chhoṛkar</i> ) <i>bhāg-ga, e the.</i>
He does not <i>abate</i> me one pice,	<i>mujhe wuh ek paisā nahīn ghatātā.</i>
<i>Abide</i> with me a few days,	<i>mere sāth chand roz (raho).</i>
He possesses great <i>ability</i> ,	<i>wuh khūb (kābilīyat) rakhtā hai.</i>
He is an <i>able</i> man,	<i>wuh (lā, ik) ādmī hai.</i>
Are you <i>able to do</i> this?	<i>tum yih (kar-sakte ho) ?</i>
I have been <i>absent</i> ten days,	<i>maiñ das roz se (ghair-ḥāzīr) hūñ.</i>



- We ought to *abstain* from committing evil, *hamen chāhiye ki badī se (bāz rahan).*
- It is *absurd* to speak thus, *aisā kahnā ('abaṣ) hai.*
- Take as much as you please ; I have *abundance*, *mere pās (kaṣrat) se hai ; jis kaḍr chāho lo.*
- That is an *Abyssinian slave*, *wuh (Habshī ghulām) hai.*
- He goes to an *academy* daily, *wuh (madrāsē ko) har roz jātā hai.*
- Do you *accede* to what I propose, or not ? *jo main kaktā hūn, tum us ko (kaḅul karte ho) yā nahīn ?*
- I still retain my *Hindūstānī accent*, *main abtak Hindūstānī zabān kā (lahjā) rakhtā hūn.*
- The book you sent me was *acceptable*, *tum ne jo kitāb mujhe bhejī wuh mere (pasand āī).*
- He immediately *accepted* my offer, *us ne fī-l-faur merī bāt (kaḅul kī).*
- Except you *accompany* me, I will not go, *tumhāre (hamrāh liye) baghair main nahīn jāne kā.*
- I was not able to *accomplish* my wishes, *main apnī murād (haṣil na kar-sakā).*
- Have you an *account* with him ? *us ke sāth kuchh (hiṣāb kitāb) rakhte ho ?*
- He is *accused* of robbing his master, *ustād kī chīz churāne kī (tuhmat us par hai).*
- Accustom* yourself to read and write, *likhne parhne kā (rabt karo).*
- This fruit is very *acid*, *yih phal bahut (khattā) hai.*
- He has many *acquaintances*, *us ke bahut (āshnā) hai.*
- I am *acquainted* with all, *main sab se (wāqif hūn).*
- He has *acquired* great knowledge, *us ne bahut 'ilm (haṣil kiyā hai).*
- He has been tried and *acquitted*, *ba'd taḥkīkātī muḳaddama wuh (rihā kiyā gayā).*
- A good *action* deserves our praise, *nek (kām) lāiḳ ta'rif ke hotā hai.*
- He is exceedingly *active* in that business, *wuh us kām meṅ nihāyat (chālāk) hai.*
- The angel of God expelled *Adam and Eve* from paradise, *khudā ke firishte ne (Ādam o Hawā ko) firdaus se nikāl-diya.*
- The *angel of death* seizes upon all men, *(malak-ul-maut) sab ādmiyon ko giriftār kartā hai.*
- He has received an *addition* to his salary, *us kī tankhwaḥ kā (izāfa) hū, ā hai.*

Pray can you tell me his <i>address</i> ?	az rāhi mihrbānī āp uskā (patā) batā sakte haiñ.
To-day's meeting is adjourned till Monday next,	āj kī mahfil, Pīr ke roz tak (maukūf or multawī rahī).
Let us first <i>adjust</i> this matter,	pahle ham is amr kā (taṣfiya kareñ).
This is <i>admirable</i> writing,	yih <u>khatt</u> bahut (achchhā) hai.
I greatly <i>admire</i> him for his great learning,	maiñ us ke kamāl 'ilm ke liye use bahut pasand kartā hūñ.
I do not <i>admit</i> of what you say,	tumhārī bāt maiñ nahīñ (ḡabūl kartā).
May a stranger <i>be admitted</i> ?	<u>ghair shakhṣ</u> (dākhil ho saktā hai) ?
A school has been opened for <i>adult</i> persons,	ek madrasa (nau jawānoñ) ke liye jāri hūā hai.
Can you <i>advance</i> me this sum ?	mujhe itnā rūpaiya (peshgī de sakte ho) ?
The enemy <i>had advanced</i> as far as Dīhlī,	dushman Dīhlī tak (pāhuñch gayā thā).
Of what <i>advantage</i> will that be to me ?	wuh mere kis (fā,ide) kā hogā ?
She has long been in <i>adversity</i> ,	wuh muddat se (muṣibat) meñ giriftār hai.
You had better <i>advertise</i> the sale,	bihtar hai ki tum nilām kā (ishtihār do).
What is your <i>advice</i> in this affair ?	is kām meñ tumhārī kyā (ṣalāḥ) hai ?
Do you think it <i>advisable</i> to do so ?	tumhāre nazdik aisā karnā (munāsib) hai ?
He <i>affected</i> a great show of kindness,	is ne ḡāhirā baṛī <u>khāṭir-dārī</u> (dikhlā,ī).
This history is <i>affecting</i> ,	yih <u>kiṣṣa</u> (dard-āmez) hai.
He shows great <i>affection</i> for the people,	wuh logoñ se bahut (dostī) rakhtā hai.
He <i>affirmed</i> this to be a certain fact,	us ne (iḡrār kiyā) ki yih sach hai.
He on hearing the news became greatly <i>afflicted</i> ,	wuh <u>khabar</u> sunke bahut (āzurda hū,ā).
They have suffered great <i>affliction</i> ,	unhoñ ne bahut (ranj) uṭhāyā.
I am <i>afraid</i> to go there,	maiñ wahāñ jāne se ḡartā hūñ.
I cannot <i>afford</i> to give so much monthly wages,	itnā mahinā maiñ nahīñ (de saktā).

Pray <i>afford me your assistance</i> ,	ba rāhi mihrbānī (merī madad kījīye).
I do not wish to <i>affront</i> him,	main us ko (nā-rāz karnā) nahīn chāhtā.
Her <i>age</i> is not more than ten years,	us kī ('umr) das baras se ziyāda nahīn hai.
Do you know who is his <i>agent</i> ?	tum jānte ho us kā (gumāshta) kaun hai ?
Standing before the court, he began to be much <i>agitated</i> ,	'adālat meñ khare hone par wuh bahut (kānpne) lagā.
<i>I agree</i> to what you say,	jo tum kahte ho so main (kabul kartā hūn).
His company is very <i>agreeable</i> ,	us kī ṣuḥbat nihāyat (dil-chasp) hai.
What <i>agreement</i> had you with him ?	us se tum ne kyā (iḡrār) kiyā thā ?
The <i>air</i> of this country is very unfavourable,	is mulk-kī (hawā) bahut nā-muwāfik hai.
<i>Alas!</i> it is all true,	(afsos,) sab sach hai.
The two are perfectly <i>alike</i> ,	donoñ bi-l-kull (yaksān) haiñ.
I saw an <i>alligator</i> in the Ganges,	main ne ek (magar) Gangā meñ dekhā.
<i>Allow me</i> to go with you,	apne sāth mujhko chalne (do).
He made me an <i>allowance</i> of ten rupees,	us ne mujh ko das rūpaiye (dastūrī) dī.
Have you got this year's <i>almanac</i> ?	tumhāre pās is sāl kī (jantrī) hai ?
I have not yet learned the <i>alphabet</i> ,	ab tak main ne (alif-be) sikkhī nahīn.
Speak <i>aloud</i> , that I may hear you,	(buland āwāz-se) kaho ki main sunūñ.
What <i>alteration</i> shall I make ?	main kyā (tabdīl karūñ) ?
It is now done, and <i>can't be altered</i> ,	ab wuh ho chukā aur (tabdīl nahīn ho saktā).
He has <i>amassed</i> great wealth,	usnebahut daulat (jam' kī hai).
The bill will <i>amount</i> to 500 rupees,	ḥisāb kī jam' pān sau rupiyā (hogī).
What is the <i>amount</i> of your bill ?	tumhāre ḥisāb kī kyā (jam') hai ?
I was <i>amazed</i> at the amount,	ḥisāb kī jam' dekhkar mujhe (ta'ajjub hū, ā),
<i>Amuse yourself</i> awhile in the garden,	thore 'arṣe tak bāgh meñ (dil bahlāp).
Dihlī is an <i>ancient</i> city,	Dihlī (qadīm) shahr hai.

- Does this make you *angry*? *kyā tum is se (ghuṣṣe) hote ho?*
- Do you know this *animal's* name? *tum is (jānwar) kā nām jānte ho?*
- Can you give an *answer* to this question? *is sawāl kā (jawāb) de sakte ho?*
- This *will answer my purpose*, I am very *anxious* to get there, *is se (merā ijrā, e kār hogā). wahān pahūnchne ke liye main bahut (mutafakkir) hūn.*
- I have not seen him *anywhere*, *main ne use (kahin) nahin dekhā.*
- He made no *apology* for his misconduct, *us ne apne fi'l-i-bad kā kuchh ('uzr) na kiyā.*
- He *made an appeal* to Government, *us ne sarkār meñ (apil kī).*
- He will *not appear* personally in this business, *wuh khawud is kām meñ (gāhir na howegā).*
- It *appears* to me very strange, *mujh ko barā ta'ajjub (ma'lūm hotā hai).*
- He made an *application* to the judge, *us ne hākim se ('arṣ) kī.*
- His goods will be *appraised* and sold, *us kī chizen (kīmat tajwiz hokar) bechī jāwengīn.*
- I *apprehend* you have made a mistake, *main (samajhtā hūn) kī tum ne khaṭā kī hai.*
- He *was apprehended* and put into prison, *wuh (giriṣtār hokar) mukāiyad hū, ā.*
- He has *appropriated* all his property to this purpose, *us ne apnī sārī daulat is kām ke liye (makhsūs kī hai).*
- Do you *approve* of what I say? *jo main kahtā hūn, so tum (pasand karte ho)?*
- He teaches the Bengālī, Sanskrit, Hindūstānī, Persian, and *Arabic* languages, *wuh Banglā, Saṅskrit, Hindūstānī, Fārsī aur ('Arabī) sikhātā hai.*
- There are five *arches* in the veranda, *barānde meñ pānch (mihrāb) haiñ.*
- This is an *arduous* undertaking, *yih barā (mushkil) kām hai.*
- Let us *argue* the point together, *ham bāham is bāt par (mubāḥaṣa karen).*
- He uses very strong *arguments*, *wuh (dalā, il) ḥawī lātā hai.*
- I am now learning *arithmetic*, *fi'l-hāl main (hisāb) sikhātā hūn.*
- The king was at the head of his *army*, *bādshāh apne (lashkar) kā pesh-wā thā.*
- He was *arrested* for debt by Bābū Rā, e Chandar, *Bābū Rā, e Chandar ne usko ḥarṣ ke wāṣṭe (giriṣtār kiyā).*

- Have you heard the news of his *arrival*? *tum ne us ke (pakuñchne) kī khabar sunī?*
- I am not acquainted with that *art*, *main us (hunar) se wāqif nahīn hūn.*
- They are very *artful*, *we bare (hīle-bāz) haiñ.*
- They deal in various *articles*, *we har kism kī (chizon) kī tijārat karte haiñ.*
- Has he repaired the carriage as I told him? *(muwāfik) mere kahne ke usne gārī kī marammat kī hai?*
- Let us now *ascend* the mountain, *ab ham pahār par (charheñ).*
- Ask* him what is his name, *us se (pūchho) ki tumhārā nām kyā hai?*
- To whom does that *ass* belong? *wuh kiskā (gadhā) hai?*
- The people of the villages *assembled*, *gāñwoñ ke ādmī (jam' hū,e).*
- I saw a great *assembly* of people, *main ne ādmiyoñ kī barī (jamā'at) dekhī.*
- I *assent* to your proposal, *main tumhārī bāt (kabul kartā hūñ).*
- He *asserted* that it is so, *us ne (kahā) ki yih aisā hai.*
- We ought to *assist* each other, *hamen chāhiye ki ek dūsre kī (madad karen).*
- Why do you *associate* with evil company? *bad ṣuḥbat meñ kyoñ (rahte ho)?*
- I *assure* you there is no danger in that matter, *(yakīn rakho) us mu'āmale meñ kuchh khatra nahīn hai.*
- Assuredly* this is true, *(yakīnan) yih sach hai.*
- He manifested great *astonishment* on his part, *us ne apnā nihāyat (ta'ajjub) zāhir kiyā.*
- Are you acquainted with the *science of astronomy*? *tum ('ilmi hai,at) meñ dakhil rakhte ho?*
- How shall I *atone* for this conduct? *hamārī is taqṣīr kā (kafāra) kis farah ho saktā hai?*
- The enemy's cavalry *attacked* us, *dushman ke sawāroñ ne ham par (hamla kiyā).*
- He *never attempted* to learn, *is ne sīkhne meñ kuchh (koshish na kī).*
- Let us *attend* to our studies, *ham sabak par apnā (dil lagāweñ).*
- I have received notice to *attend* the court at ten o'clock, *mujhe kachahrī meñ das baje ḥāzīr hone kī iṭṭilā' milī hai.*
- Your *attendance* there is required, *wahāñ tumhārī (ḥāzīrī) zarūr hai.*

She <i>pays attention</i> to learning,	wuh <i>parhne</i> meñ ( <i>dil lagātī</i> ) hai.
Do you mean to attend the <i>auction</i> ?	( <i>nīlām</i> ) meñ āp jā,oge ?
I believe the information is <i>authentic</i> ,	maiñ is <i>khabar ko</i> ( <i>sach</i> ) jāntā hūñ.
Who is the <i>author</i> of this book ?	is <i>kitāb kā</i> ( <i>muṣannif</i> ) kaun hai ?
By whose <i>authority</i> do you do this ?	tum kis ke ( <i>ḥukm</i> ) se yih kām karte ho ?
There is no end to his <i>avarice</i> ,	us kā ( <i>lālach</i> ) lā-intihā hai.
He is extremely <i>avaricious</i> ,	wuh <i>baṛā</i> ( <i>bakhīl</i> ) hai.
What is the <i>average</i> of attend- ance at your school ?	tumhāre <i>maktab kī</i> ( <i>ausaṭ</i> ) <i>ḥāzīrī kyā</i> hai ?
I cannot <i>avoid</i> going,	maiñ jāne se ( <i>bāz</i> ) nahīñ rah saktā.
<i>Awake</i> me early in the morning,	<i>tarke mujh ko</i> ( <i>jagā-do</i> ).
I was not <i>aware</i> of this,	maiñ is se ( <i>wāḳīf</i> ) na thā.
How inexpressibly <i>awful</i> is the state of those who despise God !	jo log <i>khudā ko ḥaḳīr</i> jānte haiñ, un kā <i>ḥāl kaisā hī</i> ( <i>haulnāk</i> ) hai !
He is <i>awkward</i> at his work,	wuh <i>apne kām meñ</i> ( <i>anārī</i> ) hai.
This is an <i>awkward</i> circum- stance,	yih ( <i>be-ḍhab</i> ) mājarā hai.
Bring an <i>axe</i> , and chop this wood,	( <i>kulhārī</i> ) lā,o, aur is <i>lakṛī ke</i> <i>ṭukṛe karo</i> .

## B.

Is he still a <i>bachelor</i> ?	kyā wuh <i>abtak</i> ( <i>kuñwārā</i> or <i>mujarrad</i> ) hai ?
What has he got on his <i>back</i> ?	uskī ( <i>pīṭh</i> ) <i>par kyā</i> hai ?
Put this money in the <i>bag</i> ,	is <i>rūpaiye ko</i> ( <i>thailī</i> ) meñ <i>bharo</i> .
The soldiers departed this morning with their <i>baggage</i> ,	<i>sipāhī āj fajr apnā</i> ( <i>asbāb</i> ) <i>lekar kūch kar-ga,e</i> .
Are you willing to become <i>bail</i> for him ?	tum us <i>kī</i> ( <i>zāmnī</i> ) <i>dene ko</i> <i>rāzī ho</i> ?
What is the <i>balance</i> of my account ?	mere <i>ḥisāb kā kyā baḳāya</i> hai ?
Open the <i>bale</i> of cotton,	<i>rū,ī kā</i> ( <i>tāngar</i> ) <i>kholo</i> .
That vessel has come <i>in ballast</i> ,	wuh <i>jahāz</i> ( <i>khālī</i> ) <i>āyā</i> hai.
We may now <i>banish</i> our fears,	<i>ab ham dahshat</i> ( <i>dūr karen</i> ).
They are <i>bankers</i> in Calcutta,	<i>we Kalkatte meñ</i> ( <i>ṣarrāf</i> ) <i>haiñ</i> .

- He is lately become a *bankrupt*,  
 We sat on the *bare* ground,  
 You have made a bad *bargain*,  
 This dog *barks* at everybody,
- I have sold my 20 *barrels* of  
 flour,  
 This land is entirely *barren*,  
 Alas ! what *base* conduct am I  
 guilty of?  
 Bring some water in a *basin*,  
 Put these things in a *basket*,  
 I saw numbers of people *bath-*  
*ing* in the Ganges,
- He *bears* this load on his head,  
 You *bore* it very patiently,
- I have *beaten* him twice in  
 learning,  
 The master has *thoroughly*  
*beaten* the slave,  
 Is that a man or a *beast* ?  
 This is a *beautiful* garden,
- The ship was *becalmed* four  
 days,  
*Beckon* to him to come here,  
 He has lately become very  
 proud,  
 He is ill, and confined to his  
*bed*,  
 I have been stung by a *bee*,  
 I *beg* your *pardon* for what I  
 have done,  
 There is a *beggar* at the door,  
 I have *begun* to speak English,
- It has neither *beginning* nor  
 end,  
 He *believes* whatever people  
 tell him,
- wuh thore dinoñ se (dewāliyā)  
 ho gayā.  
 ham (khālī) zamīn par baithe.  
 tum (saude) men̄ thagā, e ga, e.  
 yih kuttā sab par (bhauñktā  
 hai).  
 main̄ ne apne āte ke bīs (pīpe)  
 beche hain.  
 yih zamīn bi-l-kull (ūsar) hai.  
 afsos ! kyā (bad) kām mujh se  
 sarzād hū, ā ?  
 zarra sā pānī (tasht) men̄ lā, o.  
 in chizon̄ ko (tokre) men̄ rakho.  
 main̄ ne bahut ādmiyon̄ ko  
 Gangā men̄ (ghusl kartē)  
 dekhā.  
 wuh apne sir par yih bojh  
 (dhotā hai).  
 tum ne bahut sabr ke sāth  
 (bardāshht kiyā).  
 main̄ ne parhne men̄ us par do  
 martaba (sabkhat hasil kī).  
 mālik ne ghulām ko (khūb  
 mārā) hai.  
 wuh insān hai yā (haiwān) ?  
 yih bahut (khvush-numā) bāgh  
 hai.  
 jahāz (baghair hawā ke) chār  
 dīn thahrā rahā.  
 yahāñ āne ko use (ishāra karo).  
 thoredīn se wuh bahut maghrūr  
 (ho gayā hai).  
 wuh bimār aur (bistar) par  
 parū hai. [mārā.  
 (bhanwar) ne mujhe dānk-  
 jo main̄ ne kiyā hai (mu'āf kī-  
 jīye).  
 darwāze par (faķīr) hai.  
 main̄ ne angrezī bolnā (shurū'  
 kiyā hai).  
 na us kā (awwal) hai na ākhir.  
 jo kuchh ki log use kahte hain̄  
 wuh (bāwar kartā hai).

- Does this knife *belong* to you? *yih chhurī (tumhārī hai) ?*  
 The ears of corn, being ripe, *anāj kī bāleñ pukhta hokar,*  
*bend* to the ground, *zamīn par (jhuktī haiñ).*  
 Has the medicine afforded you *tum ko is dawā se kuchh*  
*benefit* ? *(fā,ida) hāsil hū,ā ?*  
 I have been three years in *maiñ (Bangāle) meñ tīn baras*  
*Bengal,* *se hūñ.*  
 I *beseech* you to pay attention, *maiñ (iltimās kartā hūñ) kī*  
*āp tawajjuh farmāweñ.*  
 He is *beset* on all sides with *wuh chāroñ taraf se kām meñ*  
 business, *(ghirā) hai.*  
 I am going to the shoemaker's *maiñ mochī kī dūkān par ek*  
 to *bespeak* a pair of shoes, *zorī jūtā (banwāne ko kahne)*  
*jātā hūñ.*  
 I think it will be *best* to do so, *mere nazdik aisā karnā*  
*(achchhā) hogā.*  
 I am a poor man, be pleased *maiñ muhtāj hūñ, apnī mihr-*  
 to *bestow* one rupee, *bānī se ek rūpaiya ('ināyat*  
*kijīye).*  
 Mine is *better* than yours, *tumhāre se merā (achchhā) hai.*  
 Beware of idleness and igno- *sustī aur nādāni se (hushyār*  
 rance, *ho).*  
 Why do you *bid* me do this? *tum kis wāste mujhe yih kām*  
*karne ko (kahte) ho ?*  
 How *big* is the book you *wuh kitāb jis kā zikr tum ne*  
 speak of? *kiyā kitnī (barī) hai ?*  
 Give me your *bill*, I will *tum apnī (hisāb kī fard) lā, o,*  
 pay it, *maiñ adā karūngā.*  
 Bind him hand and foot, *us ke hāth pānw (bāndho).*  
 He has *bound* up the parcel, *us ne gaṭhrī ko (kasā hai).*  
 What *bird* is this? *yih kaun (chiriyā) hai ?*  
 He was *bitten* by a jackal, *us ko ek gīdar ne (kātā).*  
 This fruit is very *bitter*, *yih phal bahut (karwā) hai.*  
 Am I *blameable* in this? *kyā maiñ is meñ (taṣṣīr-wār)*  
*hūñ ? [hai.*  
 The *blame* rests only upon me, *is kā (ilzām) mujhī ko lagtā*  
 No, without doubt you are *nahīñ, beshakk tum (be-ḷuṣūr)*  
*blameless,* *ho.*  
 After being *bled*, he recovered, *ba'd (faṣḍ khulāne) ke wuh*  
*chaṅgā ho gayā.*  
 I have cut my finger, see how *maiñ ne apnī uṅglī kātī, dekho*  
 it *bleeds*, *kyā (khūn bahtā hai).*  
 By the *blessing* of God I am *khudā ke faṣl se maiñ bihtar*  
 better, *hūñ.*



He is now quite *blind*,  
 He led him *blindfold* through  
 the city,  
 He is a *blockhead*,  
 Where there is *blossom* we expect  
 fruit,  
 This plant will soon *blossom*,  
 He *blotted* the whole of his  
 papers,  
*Blow* the dust off your book,

You *blunder* continually,  
 This knife is very *blunt*,  
 He does not suffer much pain  
 in the *body*,  
 He is *bolder* than I,

Fix a *bolt* on the window,  
 He wishes to have a *bond* for  
 this amount,  
 The dog has a *bone* in his  
 mouth,  
 I have been to the *bookseller's*  
 shop,  
 He was *born* before you,

I want some money, from  
 whom can I *borrow* ?  
 Put this oil into a *bottle*,  
 Read to the *bottom* of the page,  
 Having made a *bow*, he sat,  
*Bows* and arrows were formerly  
 used in war,

What shall I put in this *box* ?

That lady wears *bracelets*,  
 That tree has many *branches*,

Don't you know *brass* from  
 copper ?

His soldiers are very *brave*,  
 What *bravery* have they dis-  
 played ?

wuh ab bi-l-kull (andhā) hai.  
 wuh uskī (āñkh band karke)  
 use shahr meñ liye phirā.  
 wuh (ahmak) hai.  
 jahāñ (gul) hai, wahāñ ummed  
 mewe kī hai.  
 yih darakh̄t jald (phūlegā).  
 us ne apne sāre kāghazōñ par  
 (siyāhī dāl-dī).  
 apñī kitāb par se gard (phūñk  
 dālo).  
 tum hamesha (ghalaṭī karteho).  
 yih chhurī barī (kund) hai.  
 us ke (badan) meñ bahut dard  
 nahīñ hai.  
 wuh mujh se (ziyāda shujā')  
 hai.  
 (huykā) khirkī meñ lagā-do.  
 wuh in rūpaiyōñ kā (tamassuk)  
 chāhtā hai.  
 us kutte ke muñh meñ (ek  
 haḍḍī) hai.  
 main (kitāb-farosh) kī dūkān  
 par gayā thā.  
 wuh tum se peshtar (paidā)  
 hū,ā.  
 mujh ko thore rūpaiye kī dar-  
 kār hai, kis se (karṣ lūñ) ?  
 is tel ko (shīshe) meñ rakho.  
 is safhe ke (ñiche) tak parho.  
 wuh (salām) karke, baiṭhā.  
 tīr aur (kamān) peshtar larā-  
 iyon meñ isti'māl kiye jāte  
 the.  
 is (ṣandūḳche) meñ main kyā  
 rakhūngā ?  
 wuh bībī (karē) pahantī hai.  
 us darakh̄t kī bahut sī (ḍali-  
 yāñ) haiñ.  
 tum (pītal) aur tāñbe meñ  
 imtiyāz nahīñ kar sakte ?  
 us ke sipāhī bare (shujā') haiñ.  
 unne kaisī (shujā'at) dikhlāī  
 hai ?

The ass is <i>braying</i> ,	<i>gadhā (reñktā) hai.</i>
What is the <i>breadth</i> of that cloth?	<i>us kapre kā kyā ('arṣ) hai ?</i>
Can you <i>break</i> this cocoa-nut?	<i>tum yih nāriyal (phoṛ) sakte ho ?</i>
He has <i>broken</i> it in pieces,	<i>us ne uske ṭukre ṭukre (kar-dālā).</i>
I have run to such a degree that I am out of <i>breath</i> ,	<i>main is kadr daurā ki (bedam) ho gayā hūñ.</i>
I cannot <i>breathe</i> ,	<i>main (dam lene) nahīn saktā.</i>
These insects <i>breed</i> in the rice,	<i>ye kīre chāwal meñ (paidā hote) haiñ.</i>
He <i>bred</i> up his children in the best manner,	<i>us ne apne laṛkoñ ko bahut ach-chhī tarah (tarbiyat kiyā).</i>
He was <i>bribed</i> to commit that wicked deed,	<i>yih burā kām karne ke liye use (rishwat dī gaī thī).</i>
<i>Bricks</i> are made of this kind of earth,	<i>is kism kī mittī se (īñṭeñ) bantī haiñ.</i>
I saw both the <i>bridegroom</i> and <i>bride</i> ,	<i>main ne (dulhā) aur (dulhan) donoñ ko dekhā.</i>
He has a horse, but no <i>bridle</i> ,	<i>us ke pās ghoṛā hai, magar (lagām) nahīn.</i>
Do you observe that <i>bright</i> star?	<i>us (raushan) sitāre ko tum dekhte ho ?</i>
How <i>broad</i> shall I make this mat?	<i>main is chaṭāī ko kitnā (chaurā) karūñ ?</i>
He is by trade a <i>broker</i> ,	<i>us kā peshā (dallālī) hai.</i>
What colour shall I make it? black, white, red, green, brown, or blue?	<i>use kaun rang (rangūñ) ? siyāh sufed, surkh, sabz, (khākī), yā āsmānī ?</i>
Here is a <i>brush</i> , where is the paint?	<i>(mū-kalam) maujūd hai, rang kahāñ hai ?</i>
These trees are beginning to <i>bud</i> ,	<i>in darakhṭoñ meñ (kaliyañ nīkalne) shurū' hūñ.</i>
I am going to <i>build</i> a house,	<i>main makān (ta'mīr karā-ūngā).</i>
Are you not afraid of that <i>bull</i> ?	<i>tum us (sāñḍ) se nahīn ḍarte ?</i>
Where shall I put this <i>bundle</i> ?	<i>is (gathrī) ko kahāñ rakhūñ ?</i>
The whole <i>burden</i> rests upon me,	<i>tamām (bojh) mujh par hai.</i>
<i>Burn</i> this waste paper,	<i>is raddī kāghaz ko (jalā-do).</i>
They drank so much that they almost <i>burst</i> .	<i>unhoñ ne itnā piyā qarīb thā ki (peṭ phat-jā.e).</i>
He <i>burst</i> open the door,	<i>us ne darwāza (toṛkar kholā).</i>

He is gone to <i>bury</i> his father,	wuh apne bāp ko (gārne) gayā hai.
He is come on <i>business</i> ,	wuh (kām) ke liye āyā hai.
He is now very <i>busy</i> , and cannot speak to you,	wuh is waqt khūb kām meñ (mashghūl) hai, tum se bāt nahīn kar saktā.
I am going to the bazar to buy paper,	main kāghaz (kharīdne ko) bāzār jātā hūn.

## C.

That ship has lost her anchor and <i>cable</i> ,	us jahāz kā (rassā) aur langar gum ho gayā.
This <i>cage</i> is to keep birds in,	yih (pinjrā) chiriyān rakhne ke liye hai.
Where did you get that <i>cake</i> ?	yih (kulīcha) tum ne kahān pāyā ?
This will be to them a great <i>calamity</i> ,	unheñ yih sakht (āfat) hogī.
Have you made a <i>calculation</i> of the <i>cost</i> ?	(khareh) kā (andāz) kiyā hai tum ne ?
The cow and <i>calf</i> were together,	gā, ī aur (bachhrā) sāth the.
The sea was quite <i>calm</i> ,	samundar bi'l kull (sākin) thā.
Buy me two <i>candlesticks</i> ,	do (sham' dān) mere liye mol-lo.
Where did you buy this <i>canvas</i> ?	yih (tāt) tum ne kahān mol-liyā ?
He is a person of great <i>capacity</i> ,	wuh barī (liyākat) kā ādmī hai.
Where is the ship's <i>captain</i> ?	jahāz kā (nākhudā) kahān hai.
He has sent me a <i>card</i> of invitation,	us ne da'wat kā (ruk'a) mujhe bhejā.
I have no <i>care</i> on that account,	us sabab se mujh ko kuchh (fīkr) nahīn.
He is a <i>carpenter</i> ,	wuh (barhā, ī) hai.
I saw him <i>carrying</i> a load on his head,	us ko main ne sir par bojh (lejāte) dekhā.
Have you no <i>case</i> for your razor ?	kyā tumhāre usture kā (khāna) nahīn hai ?
This is a very difficult <i>case</i> ,	yih barī mushkil (bāt) hai.
In <i>cash</i> and notes I have 500 rupees,	(naqd) aur loṭ milākar mere pās pānch sau rūpaiye haiñ.
Put these things in a <i>case</i> ,	in chīzoñ ko (pīpe) meñ rakho.
<i>Cast</i> away this clothing,	yih kaprā (pheñk do).
He lives near the <i>castle</i> ,	wuh (kil'e) ke pās rahtā hai.
This <i>cat</i> has very large claws,	is (billī) ke bare bare panje haiñ

Have you seen to-day's *catalogue* of the sale?

Catch that bird,

Do you know the *cause* of this?

What need of all this *caution*?

We ought to be *cautious*, and not to give offence to any,

When will you *cease* talking?

He is a very *celebrated* poet,

Place this in the *centre*.

This house has been built a *century*,

I am *certain* of it,

I have received from him a *certificate* of my capacity and good conduct,

Here is plenty of *chaff*, but no wheat,

Is this *chain* made of iron?

Take a *chair*, and sit down,

He writes only with *chalk*,

He is gone there for *change* of climate,

I must *change* my clothes,

His mind is *changeable*,

What *chapter* shall we read?

He is highly *respected*,

She draws pictures with *charcoal*,

He *charges* very high,

They are very *charitable* to the poor,

He bestows a great deal in *charity*,

That is a *charming* song,

These articles, I think, are *cheap*,

They *cheat* whom they can,

This *cheese* is not good,

I saw a hen with ten *chickens*,

āj ke nīlām kī (fard) dekhī hai?

us chiriyā ko (pakro).

tum is kā (sabab) jānte ho?

itnī (khabardārī) kyā zarūr?

ham ko chāhiye kī (ih̄tiyāt se raheñ), aur kisī ko az̄iyat na deñ.

kab bolnā (band karoge)?

wuh barā (mashhūr) shā'ir hai.

is ko (markaz) meñ rakho.

yih (ek sau baras) kā ghar hai.

mujhe uskā (yaqīn) hai.

us se main ne kābīliyat aur nek chalan kā (liyāqat-nāma) hāsil kiya hai.

yahāñ (bhūsi) bahut hai, magar gehūn nahīn.

kyā yih (zanjīr) lohe kī hai?

(chaukī) lo aur baito.

wuh sirf (kharīya se) likhtā hai.

wuh āb-o-hawā kī (tabdīl) ke liye wahāñ gayā hai.

mujh ko kapre (badalnā) hai.

wuh (talawwun-mizāj) hai.

ham kaun (bāb) parheñ?

is kī barī ('izzat) hai.

wuh (kole) se taṣwīreñ khainchtī hai.

wuh barī (kīmat letā) hai.

we gharībōñ ke hakk meñ bare (mukhāiyir) haiñ.

wuh bahut (khairāt) kartā hai.

wuh (khwush) naghma hai.

main in chīzōñ ko (arzāñ) samajhtā hūñ.

we (thagte haiñ) jinheñ kī we thag sakte haiñ.

yih (panīr) achhchhā nahīn.

main ne ek murghī ko ma' das (chūzōñ) ke dekhe.

My <i>chief</i> reason for coming here was to see you, I have known him since his <i>childhood</i> ,	<i>merā (aṣl) maṭlab yahān āne se tumhārā dekhnā thā. main use (larakpan) se jāntā hūn.</i>
These are but <i>childish</i> employ- ments, He has lately come from <i>China</i> ,	<i>yih faḳaṭ (ṭiṣṭāna) shaghḷ haiñ. thoye din hūḡ ki wuh (Chīn) se yahīn āyā hai.</i>
Why are all these <i>chips</i> here? take them away, Cut this stick with a <i>chisel</i> , It was his own <i>choice</i> to do so, Choose which of these two you please, Mix some <i>cinnamon</i> with the other spices, They all sat in a <i>circle</i> ,	<i>yih sārā (kurkuṭ) yahān kyūn paṛā hai ? use le-jāo. is lakṛī ko (rukhnānī) se kāṭo. us ne apnī (raṣāmandī) se yih kām kiyā. in donoñ meñ se jise chāho (lo) aur maṣālihoñ ke sāth (dār- chīnī) milāo. we sab (ḡalka) bāndh kar baiṭhe. ab wuh (dā,ir dā,ir) ḡajāj hai. unhoñ ne har ṭaraf ishtihār (jārī kiye haiñ). is sikke kā (chalan) bahut din se hū,ā hai ? yih 'ajab (mājarā) hai. wuh Kampanī ke (mulkī) ahli kāroñ meñ se hai. wuh har ek se (akhlāk ke sāth) pesh ātā hai. us ne ham se sāth baṛī (tawāzu') ke mulākāt kī. tum us ṣāhib ke māl paṛ aur kuchh (da'wī) rakkhte ho ? us jānwar ke (changul) bahut tez haiñ. īñṭ (miṭṭī) se bantī haiñ. wuh larḳī is larḳe se (ḡahīn) hai. wakīl ne apne (muwakkil) ko likhā hai. Faraṅgīstān kī (āb-o-hawā) bahut achchhī hai. wuh ek darakhṭ par (chaṛṭā) thā.</i>
He is now judge of <i>circuit</i> , They have <i>circulated</i> notices in all directions, Has this coin been long in <i>circulation</i> ? This is a curious <i>circumstance</i> , He is one of the Company's <i>civil</i> servants, He is <i>civil</i> to every one,	
He received us with great <i>civility</i> , Have you any further <i>claim</i> on that gentleman's estate ? The <i>claws</i> of that animal are very sharp, Bricks are made of <i>clay</i> , She is more <i>clever</i> than he,	
The attorney has written to his <i>client</i> , The <i>climate</i> of Europe is very fine, He was <i>climbing</i> a tree,	

- That child *clings* to its mother, *wuh laykā apnī mā se (liptā rahtā hai).*
- Leave your *cloak* in the hall, *apnā (labādā) dālān-meñ rahne-do.*
- What is the time by the church *clock*? *girje kī (gharī) meñ kyā bajā hai?*
- It is near *two o'clock*, *karīb (do bajne) ke hai.*
- They *clothe* the naked, and feed the hungry, *we nañgoñ ko kapre (pahināte) aur bhūkhon ko khānā khilāte haiñ.*
- There are many *clouds*, it will rain heavily, *barā (abr) hū, ā hai, pānī khūb barsegā.*
- Some people ride in *coaches*, others go on foot, *ba'ze (gārī) meñ sawār hote haiñ, ba'ze paidal chalte haiñ.*
- This cloth is very *coarse*, Sweep away that *cobweb*, I feel very *cold*, *yih kaprā barā (moṭā) hai. wuh (makrī kā jālā) jhār-dālo. mujhe (jārā) bahut lagtā hai. bahut ādmī (jam') hū, e.*
- A great crowd was *collected*, He is now *collector* of Hūghlī, *wuh ab Hūghlī kā (taḥṣildār) hai. [hai?]*
- Have you seen the new *college*, What is the English name of this *colour*, *tum ne nayā (madrassa) dekhā angrezī meñ is (rang) kā nām kyā hai?*
- Take a *comb*, and comb your head, *(kanghī) lo, aur bāl ūnchho.*
- This affords me *comfort* in my trouble, *mere ranj meñ yih (tasallī) detā hai.*
- He *commanded* me to go instantly, *us ne mujh ko faurañ jāne kā (hukm diyā).*
- Let us now *commence* our work, I *commend* your prudence, *ab ham kām (shurū' karen).*  
*maiñ tumhārī pesh-bīnī kī (ta'rīf kartā hūñ).*
- Calcutta is a first-rate seat of *commerce*, *Kalkatta (saudāgarī) kā ek 'umda makām hai.*
- He was *committed* to prison, *wuh kaid-khāne meñ (bhejā gayā).*
- The *common* people speak thus, *('awāmm) aisā kahte haiñ.*
- Communicate* this to him, *yih us se (bayān karo).*
- He appears to be very *communicative*, *wuh (ziyāda-go) ma'lūm hotā hai.*
- I have no *companion*, *merā ko, ī (sāthī) nahīñ hai.*
- I am glad to be in his *company*, *us kī (muṣāḥabat) meñ maiñ bahut khwush hūñ.*

Let us <i>compare</i> my writing with yours, A ship sails by the <i>compass</i> ,	ham apnā likhā tumhāre se (milāwen). (kūṭb-numā se) jahāz chaltā hai.
Why act thus? have you no <i>compassion</i> ?	kyon̄ aisā karte ho? tumhen̄ (rah̄m) nah̄in̄ ātā hai?
Are you <i>competent</i> to the work? I have long <i>complained</i> of his conduct,	tum is kām ke (lā,ik) ho? main̄ us ke af'āl kā bahut din se (shākē hūn).
He is always coming with <i>complaints</i> ,	wuh hamesha (nālīsh) kartā ātā hai.
He is <i>complete</i> master of this language,	wuh is zabān men̄ (kāmil) hai.
Sir, Mr. — sends his <i>com- pliments</i> to you,	ṣāhib, fulāna ṣāhib āpko (salām) kahtā hai.
Unless you <i>comply</i> , what can I do?	agar tum (rāzī) na ho, to main̄ kyā karūn?
He is now <i>composing</i> a gram- mar,	ab wuh ṣarf o nah̄w kē kitāb (taṣnīf kartā hai).
I don't exactly <i>comprehend</i> this,	main̄ yih <u>khūb</u> nah̄in̄ (samajh) saktā.
I <i>cannot conceal</i> this matter,	is muḳaddame ko main̄ (po- shīda nah̄in̄ rakh saktā).
Let us not indulge <i>conceit</i> , That man is very <i>conceited</i> , I <i>conceive</i> you are in the right.	ham sab (dimāgh) na karen̄. wuh ādmī barā (maghrūr) hai. main̄ (khiyāl kartā hūn) kē haḳḳ tumhārī ṭaraf hai.
This business does not <i>concern</i> you,	yih kām tum se ('alāḳa) nah̄in̄ rakhtā.
This has caused her much <i>con- cern</i> ,	isī se us kē bahut (fikr) hū,ī.
It is time to <i>conclude</i> ,	(tamām karne) kā waqt hai.
This is the <i>conclusion</i> of the chapter,	yih bāb kā (ākhir) hai.
I saw a great <i>concourse</i> of people,	main̄ ne bahut ādmiyon̄ kā (jamā,o) dekhā.
My <i>condition</i> is better than his, His <i>conduct</i> is to be com- mended,	merā (hāl) us se bihtar hai. us kā (kām) tā'rīf ke lā,ik hai.
Who will <i>conduct</i> us thither? I <i>confess</i> my conduct has been amiss,	wahān̄ ham ko kaun (lejā,egā) ? main̄ (iḳrār kartā hūn) kē mere af'āl <u>khārāb</u> hū,e.
I place no <i>confidence</i> in what they say,	un ke kahne par main̄ (i'tibār) nah̄in̄ kartā.

- He is now *confined* in jail, wuh ab bandī-khāne meñ  
(kaid) hai.
- Is the news *confirmed* or not? khābar (tahkīk hū, ī) yā nahīn?
- You have *confused* my work, tum ne merā kām (darham-  
barham kar-diyā).
- There is no *connection* in these in jumloñ meñ kuchh (munāsa-  
sentences, bat) nahīn.
- He *conquered* the whole coun- us ne sāre mulk ko (fath kiyā).  
try,
- I am not *conscious* of having mujhe (yād) nahīn ki main ne  
said so, aisā kahā hai.
- Do you *consent* to my proposal? merī bāt par tum (rāzī ho) ?
- She went without my *consent*, wuh baghair merī (ijāzat) ke  
ga, ī.
- That is of no *consequence*, kuchh (muzāyaka) nahīn.  
I will *consider* of it, main use (sochūngā).
- The cargo of the vessel was jahāz kā bojhā uske (hawāle  
*consigned* to him, kiyā gayā) thā.
- His *constitution* is very strong, (mizāj) us kā bahut kharī hai.
- Let us *consult* upon this sub- ham is muqaddame meñ (mash-  
ject, wara karen).
- How much indigo will this is sandūkche meñ kitnā nīl  
box *contain* ? (samā, egā) ?
- Treat no one with *contempt*, kisī kī (hikārat) mat karo.
- I am *content* with what I have, jo mere pās hai us par mujhe  
(kanā at) hai.
- They are very *contentious*, we bare (jhagrālū) haiñ.
- There is a *continual* noise in is jagah meñ (hamesha) shor  
this place, rahtā hai.
- The Honourable Company Kampanī Bahādur ne kāghaz  
*contracted* for the paper, kā (thekā liyā).
- Contrary* winds detained the bādi (mukhālif) se jahāz  
vessel, chhīnkā rahā.
- By what *contrivance* shall we ham kis (tadbīr) se wahāñ  
go there? jāweñge ?
- Will your coming to-morrow kal tumhārā ānā (subhitā)  
be *convenient* ? hogā ?
- Are you fond of *conversation* ? tum (guft-o-gū) ke shā, ik ho ?
- Will you please to *convey* this āp mīhrbānī se yih chīz us tak  
article to him? (le jā, en).
- I am *convinced* what you say mujhe (yaqīn hai) ki tumhārā  
is true, kahnā rāst hai.
- Having no cook, he *cooks* for bārwarchī na hone se wuh apnā  
himself, khānā āp (pakā letā) hai.



- It is *cooler* to-day than it was yesterday,  
Please *copy* this for me,  
Buy some *cord*, and tie these things together,  
Is there no *cork* to this bottle?  
There was great plenty of *corn* last year,  
Have you any *correspondence* with him?  
Society here is extremely *corrupt*,  
What will be the *cost* of these articles?  
They live in *cottages*,  
Move this *couch* into the other room,  
He *coughs* all night,  
He is a member of the Supreme *Council*,  
Let us regard good *counsel*,  
*Count* over the money I gave you,  
This is a *counterfeit* rupee,  
This *country* produces much *cotton*,  
This is my *native country*,  
Buy for me a *couple* of razors,  
You possess greater *courage* than I,  
They are excessively *covetous*,  
There is a *crack* in this basin,  
This milk produces no *cream*,  
God *created* the world,  
God is the *Creator* of all *creatures*,  
Do you *credit* what he says?  
I agree to give you three months' *credit*,  
This action does him great *credit*,
- kal se āj (sardī) ziyāda hai.*  
[*liye kijiye.*  
*mihrbānī se is kī (naḳl) mere kuchh (rassī) mol-lekar, in chīzoñ ko ikatṭhā bāñdho.*  
*is shēshe kā (ḍaṭṭā) nahīñ ?*  
*sāl i guzashte meñ (anāj) kī bahut kaṣrat thī.*  
*tumhārī (murāsalaṭ) us ke sāth hai ?*  
*yahāñ ke logoñ kī rifāḳat nihāyat (nā-kāra) hai.*  
*in chīzoñ kī kyā (ḳīmat) hogī ?*  
*we (jhopriyoñ) meñ rahte haiñ.*  
*dūsre kamre meñ is (ḷalang) ko le-jāo.*  
*wuh rāt bhar (khāñstā) hai.*  
*wuh suprīm (kaunsal) kā ek mimbar hai.*  
*ham nek (ṣalāḥ) māneñ.*  
*maiñ ne jo ruḷiye diye unheñ (gin-lo).*  
*yih (khoṭa) rūpaiya hai.*  
*is mulk meñ bahut (rū,ṭ) paidā hotī hai.*  
*yih merā (waṭan) hai.*  
*(do) usture mere liye mol-lo.*  
*mujh se tum ziyāda (dilerī) rakhte ho.*  
*we baṛe (ṭāmī) haiñ.*  
*yih bartan (phūṭā) hai.*  
*is dūdh se (malā,ṭ) nahīñ nikaltī.* [*kiyā.*  
*ḳhudā ne dunyā ko (paidā) ḳhudā (ḳhālīḳ) tamām (makhlūḳāt) kā hai.*  
*tum iskā kahñā (bāwar kar-te ho) ?*  
*maiñ tīn mahīne tak tumheñ (udhār) dene ko rāzī hūñ.*  
*is kām se us kī baṛī ('izzat) hai.*

His affairs are in a bad state,  
therefore he has called to-  
gether his *creditors*,  
Look how these lizards *creep*  
along the wall,

This is called a *creeper*,  
What *crime* has he com-  
mitted?

He will *criticise* our composi-  
tion,  
That line is *crooked*,  
He rises when the cock *crows*  
in the morning,  
There was a great *crowd* of  
people,  
They delight only in *cruelty*,

The birds will pick up all these  
*crumbs*,  
He was *crushed* under the car-  
riage-wheel.

What is the matter? why do  
you *cry out* so?

The length of this stick is  
about four *cubits*,

This land is *cultivated*,  
They are by nature cruel and  
*cunning*,

They drink tea out of *cups* and  
saucers,

I have been *cured* by that  
physician,

This is a *curious* shell,  
Are there no *curtains* to this  
bed?

Do you know how this *custom*  
arose?

Have you been to the *custom-*  
*house*?

You have *cut* it so that it won't  
write,

One and a *cypher* make ten,

us kā kār-o-bār bigar-gayā hai,  
is wāste us ne apne (karz-  
khwāhoñ) ko bulāyā hai.  
dekho yih chhipkaliyāñ kis-  
tarah dīwār par (chaltī)  
haiñ.

is ko (bel) kahte haiñ.  
us ne kyā (takṣīr) kī hai?

wuh hamāre inshā meñ (nukta-  
chīnī karegā).

wuh saṭar (ṭerhī) hai.  
jab ṣubḥ ko murghā (bāñg detā  
hai) tab wuh uṭhtā.

wahāñ ādmiyoñ kā barā  
(hujūm) thā.

we ṣīrf be-rahmī meñ khwush  
hote haiñ.

chīriyāñ in sab (tukroñ) ko  
chun leñge.

wuh gārī ke pahīye ke nīche  
(dab-gayā).

kyā hū, ā? kyūñ aisā (chillāte  
ho)?

is lakrī kī lambā, ī ḡarīb chār  
(hāth) kī hai.

yih zamīn (bo, ī ga, ī hai).  
we zātī zālim aur (makkār)  
haiñ.

ṣīrich (ṣīyāle) meñ we chā ṣīte  
haiñ.

us ṭabīb ne mujhe (achchhā  
kiyā).

yih ('ajab tarah kī) ṣīṣṭī hai.  
is chārṣā, ī kī (masahrī) nahīñ  
hai?

tum jānte ho yih (dastūr) kaise  
uṭhā.

tum (chabūtare) par ga, e the?

tum ne usko aisā (tarāshā) kī  
us se likhā nahīñ jātā.

ek par (ṣīfar) rakhne se das  
hote haiñ.

D.

- Has the cargo received any *damage*?  
 This house is very *damp*,  
 They spend their time in singing and *dancing*,  
 Why are you afraid? there is no *danger*,  
 I *dare* not do as you say,  
 The night was very *dark*,  
 They are in gross *darkness*,  
 What is the *date* of his letter?  
 They rise at *dawn*,  
 What time of the *day* is it?  
 I saw a *dead* snake on the roadside,  
 He is *deaf*, and can hear nothing,  
 He *deals* honestly with everybody,  
 The goods you have purchased, I think, are very *dear*,  
 He is very *dear* to me,  
 A *debtor* is one who owes money,  
 They only live by *deceit*,  
 What is there more *deceitful* than the human heart?  
 You have been *deceived* by them,  
 Let him *decide* this question,  
 I asked him, but he *declined*,  
 That article *decreases* in value daily,  
 A *decree* was passed for this purpose,
- kyā jahāz ke māl meñ kuchh (nuḡṣān) pahunchā?  
 yih ghār bahut (marṭūb) hai.  
 we apne auḡāt (nāchne) gāne meñ basar karte haiñ.  
 tum kyūñ ḡarte ho? kuchh (andeshā) nahīñ.  
 jaisā tum kahte ho, waisā karne kī (jur'at nahīñ rakhtā hūñ).  
 rāt bahut (andherī) thī.  
 we bare (andhere) meñ paṛe haiñ.  
 us ke khatt kī kaunsī (tārīkh) hai?  
 we (nūr ke tarke) uthte haiñ.  
 ab kyā (waḡt) hai?  
 rāh ke kināre main ne (mū,ā) sāñp dekhā.  
 wuh (bahirā) hai, kuchh sun nahīñ saktā.  
 wuh sab ke sāth diyānatdārī se (kārbār kartā hai).  
 jo asbāb āp ne kharidā hai, mere nazdīk, barā (girāñ) hai.  
 wuh mujhe barā (piyārā) hai.  
 (ḡarzdār) wuh hai jo rūpiyā dhārtā hai.  
 we (fareb-hī) se dīn kātte haiñ.  
 ādmī ke dil se ziyāda makkār kyā hai?  
 tum ne un se (daghā) khā,ī hai.  
 wuh yih mu'āmala (faiṣal kare).  
 main ne us se pūchhā par us ne inkār kiyā.  
 us chīz kī ḡīmat roz-ba-roz (kam hotī hai).  
 isī sabab ek (ḡukm) jāri hū,ā.

I shall *deduct* so much from  
his account,  
Do you see any *defect* in this?

He made his *defence* in court,  
The statements of both *defend-  
ant* and plaintiff were heard,  
They are not *deficient* in sense,  
She is *deformed* in person,  
Who *defrays* the costs of his  
learning?

His mind is much *dejected*,  
There is much *delay* in this,

This is my *deliberate* opinion,  
Her hands and feet are very  
*delicate*,

This is a most *delicious morsel*,  
I was greatly *delighted* to see  
him,

The fever is so violent that he  
is sometimes *delirious*,

He *delivered* his brother from  
much distress,

Did you *deliver* to him my  
message?

Have you any *demand* upon  
me?

He *demanded* more than his  
due,

He *denies* having said this,  
When do you intend to *de-  
part*?

That *depends* upon the state  
of my health,

I cannot *depend* upon what he  
says,

This is a *depository* for books,  
How *deep* is this tank?

What *description* gave he of  
the place?

They *deserve* to be punished,  
I will *desire* him to do so,

us ke *hisāb* se main itnā (kam  
*karūṅgā*).

tum is meñ kuchh ('aib) dekhte  
ho?

us ne 'adālat meñ ('uzr) kiyā.  
mudda'ī aur (mudda'ā 'alaih)  
donoñ ke iḡhār sune gā.e.

we (kam)-'aḡl nahīñ haiñ.

us kā badan (bad-shakl) hai.

us ke sikhne kā *kharch* kaun  
(detā hai)?

us kā dil baṛā (gham-gīñ) hai.  
is kām meñ bahut (tawakkuf)  
hai.

yih merī pakkī (tajwīz) hai.

uske hāth pāñw bahut (nāzuk)  
haiñ.

yih bahut (lazīz niwāla) hai.

us ke dekhne se main bahut  
(*khwush*) hū,ā.

tap aīsī sakht hai ki kabhī  
kabhī us ko (bak lag jātī hai).

usne apne bhāī ko baṛī tangī  
se (*khālāṣ* kiyā).

tum ne merā paiyām us ko  
(pahuñchāyā)?

mujh par kuchh tumhārā  
(da'wā) hai?

us ne haḡḡ se ziyāda (chāhā).

[hai].

wuh is kahne se (inkār kartā  
tum kab (jāne) kā irāda  
rakhte ho?

wuh merī tandurustī par  
(mauḡūf) hai.

us kī bāt par main (i'timād)  
nahīñ rakh-saktā.

yih (kutub-*khāna*) hai.

yih tālāb kitnā (gahra) hai?

us jagah kā us ne kyā (bayān)  
kiya?

we sazā ke (lā,ik) haiñ.

aīsā karne ko main use (ka-  
hūṅgā).

- I have a great *desire* to see him,  
 He is very *desirous* of seeing you,  
 He *despairs* of accomplishing his object,  
 We ought not to *despise* any one,  
 Your papers have been all *destroyed*,  
 Do not *detain* the servant any longer,  
 I am *determined* to do as you recommend,
- There is much *dew* on the grass,  
 He was ruined by playing at *dice*,  
 See if this word is in the *dictionary*,  
 What sort of *diet* does he use?  
 What is the *difference* between the two?
- People are of *different* opinions on the subject,  
 Do you think that the English language is *difficult*?  
*Dig up* this jungle,  
 It requires only *diligence*,  
 They are *diligent* scholars,  
 Her eyes are become *dim* through age,  
 He *dines* at one o'clock,  
 I must go now, it is *dinner* time,  
 This is the *direct* road to Calcutta,  
 Please *direct* me where to find him,  
 I will attend to your *directions*,
- This road is very *dirty*,  
 If you act thus, it will be to your *disadvantage*,
- us ko dekhne kī mujh ko barī (khwāhish) hai.  
 wuh tumhāre dekhne kā barā (ārzūmand) hai.  
 wuh apne kām ke anjām se (nā-ummed) hai.  
 ham ko na chāhiye ki kisi ko (haķīr samjhen).  
 tumhāre kāghazāt sab (barbād ga,e).  
 tum us naukar ko aur mat (atkā,o).  
 tumhārī salāh ke muṭabik karne kā main (pakkā irāda rakhtā hūn).  
 ghās par bahut (shab-nam) hai.  
 wuh (pāsā) khelne se tabāh hū.ā.  
 dekho to ki yih lafz (lughat) meñ hai.  
 wuh kaisī (ghizā khātā hai)?  
 in donoñ meñ kyā (farķ) hai?
- is muḳaddame meñ ādmiyoñ kē (muḳhtalif) rā,eñ haiñ.  
 tum samajhte ho ki angrezī zabān (mushkil) hai?  
 is jangal ko (khod-dālo).  
 faḳaḳ (koshish) darkār hai.  
 we (miḥnatī) shāgird haiñ.  
 burhāpe se us kī āñkh (dhundhlī) ho ga.ñ.  
 ek baje (khānā khātā hai).  
 mujhe ab jānā chāhiye (khāne) kā waḳt hai.  
 yih Kalkatte ko (sīdhī) rāh hai.  
 āp mihrbānī se (batlā-dījiye) ki main us ko kahāñ pā,ūñ.  
 main āp kā (irshād) bajā lā,ūngā.  
 yih rāh barī (ghalīz) hai.  
 agar tum aisā karo to tumhārā barā (nuḳṣān) hogā.

- On that account it is very *disagreeable*,  
 They have *disagreement*,  
 They *disagree* with one another,  
 I was much *disappointed*,  
 He is now able to *discharge*  
 his debts,  
 This army is without *discipline*,  
 The custom is now *discontinued*,  
 What you say *discourages* me,  
 Come, let us hold a *discourse*,  
 I have not as yet *discovered*  
 the thief,  
 That is an important *discovery*,  
 He has ability, but wants *dis-*  
*cretion*,  
 Let us not use *disguise*,  
 To do so would be a *disgrace*  
 to us,  
 They are very *dishonest*,  
 I *dislike* their company very  
 much,  
 The king *dismissed* the cour-  
 tiers,  
 I cannot *disobey* his orders,  
 Herein he *displays* great talent,  
 They became much *displeased*,  
 Can you *dispose* of these goods  
 for me?  
 What is the *dispute* between  
 you two?  
 Why are you *dissatisfied*?  
 The sun *dissolves* the snow,  
 Cannot you *dissuade* him from  
 doing so again?  
 What *distance* is the city  
 of Murshidābād from this  
 place?  
 The frog, having *distended* her  
 belly, at last perished,
- is *bā'iq wuh bahut* (nā-pasand)  
 hai.  
*un men* (nā-muwāfakat) hai.  
*we ek dūsre ke* (mukhālīf) haiñ.  
*main bahut* (nā-ummed) hū.ā.  
*wuh ab is kabil hai ki apnā*  
*karz* (adā kare).  
*yih be* (kā,ida) fauj hai.  
*wuh dastūr fi'l hāl* (maukūf)  
 hai. [hotī] hai.  
*tumhāre kaul se hamen* (yās  
 ā,ρ, ham tum (guft-o-gū) karen.  
*main ne aj tak chor ko na*  
 (nikālā).  
*wuh bahut 'umda* (ijād) hai.  
*us ko liyākat hai; lekin*  
 (imtiyāz) nahīn rakhtā.  
*ham sab* (hīla) na karen.  
*aisā karne men hamārī* (be  
 'izzatī) hogī.  
*we bare* (khā,īn) haiñ.  
*main un ki suhbat se bahut*  
 (nā-khwush hūñ).  
*bādshāh ne darbāriyon ko*  
 (rukhsat kiyā).  
*us kā hukm main* (radd)  
 nahīn kar saktā.  
*is men us ki barī isti'dād*  
 (zāhir hotī).  
*we bahut* (nā-khwush hū,e).  
*tum ye chizen hamāre liye*  
 (beck) sakte ho?  
*tum donoñ men kyā* (kaziya)  
 hai?  
*tum kyon* (nā-rāz) ho?  
*sūraj barf ko* (gālātā hai).  
*tum use samjhākar kyā nahīn*  
 rok sakte, ki wuh phir aisā  
 na kare?  
*shahr Murshidābād yahān se*  
 kitnī (dūr) hai?  
*menḍkī apne peṭ ko* (phulā-  
 kar), ākhir mar-ga,ī.

- His articulation is clear and  
*distinct*,
- Tell me the name of this *dis-*  
*temper*,
- I cannot *distinguish* these two  
letters,
- She is now in great *distress*,
- This is their *diversion*,
- A *dividend* on his estate will  
be paid the first of next  
month,
- Why *do you do so*?
- The vessel is now in *dock*  
repairing,
- He is a *doctor*,
- This is very strange *doctrine*,
- He has taken two *doses* of  
medicine,
- Double* this string, and then it  
will do,
- Is this paper *double*?
- It is *doubtful* if he will come,
- How can one horse *drag* such  
a load?
- There is a *drain* under the  
house,
- Give me one *draught* of water,
- Make the figures, and *draw* a  
line,
- Is there any *drawback* on  
these goods?
- I will show you a beautiful  
*drawing*,
- I thought thus in my *dream*,
- He cares nothing about *dress*,
- Wait a little, he is now  
*dress*ing,
- He always *drives* very fast,
- I heard that he is suffering  
from *dropsy*,
- us kā talaffuẓ bahut ṣāf aur*  
*(ṣahīḥ) hai.*
- is (marṣ) kā nām batā, o.*
- in donoṅ ḥarfoṅ meṅ mainṅ*  
*(imtiyāz) nahīn kar saktā.*
- ab wuh bahut (lāchārī) meṅ hai.*
- yih un kā (tamāshā) hai.*
- dūsre mahīne kī pahīlī tārikh us*  
*ke māl kī (kist) pahuñchegī.*
- tum aisā kyūn (karte ho) ?*
- jahāz (ghāṭ ke kināre) par*  
*marammat hotā hai.*
- wuh (ṭabīb) hai.*
- yih 'ajab tarāḥ kī (uṣūl) hai.*
- us ne do (khwūrāk) dawā lī.*
- is rassī ko (dohrā karo), to*  
*kām kī hogī.*
- kyā yih (dohrā) kāghaz hai ?*
- us ke āne na ane meṅ (shakk)*  
*hai.*
- ek ghorā itnā bojh kis tarāḥ*  
*(khaiñch) saktā hai ?*
- ghar ke niche (morī) hai.*
- mujhe ek (ghūñṭ) pānī pilā, o.*
- tum handase likho, aur lakīr*  
*(khiñcho).*
- is asbāb par kuchh (chhūṭ)*  
*hai ?*
- mainṅ tum ko ek khūb-ṣurat*  
*(taṣwīr) dikhā, ūngā.*
- mainṅ ne (khwāb) meṅ aisā*  
*dekhā.*
- wuh (poshāk) kī kuchh parwā*  
*nahīn rakhtā.*
- thorā ṣabr karo wuh ab kapre*  
*(pahintā) hai.*
- wuh hamesha bahut jaldī*  
*(hāñktā) hai.*
- mainṅ ne sunā ki us ko (ja-*  
*landar kī) bimārī hai.*

I drove a nail into the wall,	main ne ek kīl dīwār men (gārī).
The drum is beat in the fort daily,	ḵil'e men (nakkārā) har roz bajtā hai.
He is quite a drunkard,	wuh barā (matwālā) hai.
This house is exceedingly dry,	yih ghar bahut (sūkhā) hai.
Whose are these ducks and geese?	ye (baṭak) aur hañs kis ke haiñ?
That note falls due to-morrow,	us hundī kī (mī'ād) kal tamām hogī.
She is both dumb and deaf,	wuh (gūngī) bahirī hai.
He has learned so long, yet he is a dunce,	itne din parhā tau bhī (be- wukūf) hai.
Real and durable happiness is not attainable on earth,	dunyā men <u>khvushī</u> sachchī aur (pā,edār) kisī ko milnī nahīñ.
Do these articles pay duty?	is jins kā (mahsūl) lagtā hai?
A dwarf is one who is little in stature,	(baunā) wuh hai jis kā ḵadd chhotā ho.
Dwell where he may, he is unhappy,	chāhe kahīñ (rahe) nā- <u>khvush</u> hai.

## E.

He is eager to undertake the business,	kām uṭhāne ko wuh barā (ār- zūmand) hai.
He shows great eagerness to learn,	wuh sīkhne kī barī ( <u>khvāhish</u> ) ḡāhir kartā hai.
You deafen one's ears by your noise,	tum aisā shor machāte ho kī jis se (kāñ) phatte haiñ.
In this way I can earn ten rupees a month,	is tarah se main das rūpaiye mahīna (kamā) saktā hūñ.
You are not in earnest in what you say, you only jest,	tum (sach much) to nahīñ kahte, faḳaṭ hañste ho.
I gave ten rupees earnest money,	main ne das rūpaiye kā (ba'āna) diyā.
They manufacture earthen ware,	we (maṭṭī ke) bartan banāte haiñ.
An earthquake was felt lately in this neighbourhood,	thore din hū, e ki is nawāḥ men (bhūchāl) hū, ā thā.
Do you travel east, west, north, or south?	(mashriḳ), maghrib, janūb, yā shimāl kā safar karte ho?
I will set you an easy lesson,	main tum ko (sahl) sabak dūngā.
The tide has begun to ebb,	ab (bhāṭhā) shurū' hai.



- There will soon be a *solar eclipse*,  
 I saw him sitting on the *edge* of the river,  
 Who is the *editor* of this newspaper?  
 She has written a book on *education*,  
 He has sold all his *effects*,
- I gave him medicine, but it had no *effect*,  
 I saw a bird's nest with four *eggs*,  
 Give this book to your *elder* brother,  
 Hers is an *elegant* house,  
 He is very *eloquent*,  
 China is a large *empire*,  
 What is your *employment*?  
 Who is your *employer*?  
 Who will *employ* such people?  
 This house is *empty*, it has no tenant,  
 Enclose my letter in yours,
- Your former kindness *encourages* me,  
 This affords me *encouragement*,  
 There is no *end* to his talking,  
 I must *endeavour* to see him to-day,  
 This note wants your *endorsement*,  
 The cat is the *enemy* of the mouse,  
 He goes to work with great *energy*,  
 I have an *engagement* this evening, and therefore cannot accept your invitation,  
 I have *engaged* him as my servant,
- thore din men (sūraj-gahan) hogā.*  
*main ne us ko daryā (kināre) par baithā dekhā.*  
*is akhbār kā (mu'allif) kaun hai?*  
*us ne (ṭarīki ta'līm) par ek kitāb likhī hai.*  
*us ne apnā sab (asbāb) bech-dālā.*  
*main ne us ko dawā dī, par us kā kuchh (aṣar) na hū.ā.*  
*main ne ek chiriyā kā ghoṅslā, aur chār (andē) dekhe.*  
*apne (barē) bhāī ko yih kitāb denā.*  
*us kā ghar bahut (suthrā) hai.*  
*wuh barā (faṣīh) hai.*  
*Chīn barā (mulk) hai.*  
*tum kyā (kāṁ) karte ho?*  
*tumhārā (ākā) kaun hai?*  
*kaun aise logoṅ ko (kāṁ degā)?*  
*yih ghar (khālī) hai, is men koī kirāyadār nahīn hai.*  
*merā khaṭt apne khaṭt men (rakh do).*  
*tumhārī aglī mihrbānī merī (dil-dihī kartī hai).*  
*yih mujh ko (tasallī) detā hai.*  
*us ke bakne kā (intihā) nahīn.*  
*āj us kī mulākāt kā mujhe (kaṣd) karnā chāhiye.*  
*is hundī par tumhārī (saḥīḥ) zarūr hai.*  
*chūhe kā (dushman) billī hai.*  
*wuh barē (zor) se kāṁ kartā hai.*  
*merī āj kī rāt ek jagah (mih-mānī) hai, is liye main tumhārī da'wat kabūl nahīn kar saktā.*  
*main ne is ko naukar (rakkhā) hai.*

Have you ever been in <i>England</i> ?	tum kabhī (Ingland) ga,e ho ?
Send for an <i>engraver</i> , I enjoy this season of the year,	(muhr-kan) ko bulā,o. maiñ is mausim kā (ḥazz uṭhātā hūñ).
Who will <i>enter</i> this <i>cave</i> ? That news is <i>entirely</i> false,	kaun is (ghār) meñ (paiṭhegā) ? wuh khabar (bi-l-kull) darogh hai. [hai ?
Is your writing <i>equal</i> to mine? <i>Envy</i> is hateful,	tumhārā merā likhā (barābar) (ḥasad) burī chīz hai.
He went there, but forgot his <i>errand</i> ,	wuh wahāñ gayā, lekin apnā (paighām) bhūl gayā.
It is incumbent on us to for- sake <i>erroneous</i> opinions,	ham ko lāzim hai ki (jhūṭhe) khiyāloñ ko chhor-deñ.
Do you see any <i>error</i> in this writing?	tum is likhne meñ kahiñ (ghalaṭī) dekhṭe ho ?
They <i>escaped</i> from prison, This is a matter of <i>especial</i> moment ; the rest is by no means <i>essential</i> ,	we kaid-khāne se (bhāg-ga,e). yih muḥaddama (khāṣṣ) zarū- rat kā hai, bākī kī kisi tarah (zarūrat) nahīñ.
This law has lately been <i>esta- blished</i> ,	yih ā,ñ thore din se (muḥarrar hū,ā hai).
He left all his <i>estate</i> to his eldest son,	us ne sārā (asbāb) bare bete ko diyā.
They who fear God will obtain <i>eternal</i> happiness,	jo khudā se darte haiñ we (abad tak) khwush raheñge.
Draw two <i>even</i> lines,	do khatt (barābar) kheñcho.
They are gone, <i>every</i> one of them,	we (sab ke sab) ga,e haiñ. [par ho.
It is <i>evident</i> you are mistaken, I expect to see him this <i>even- ing</i> ,	ṣāf (zāhir) hai ki tum ghalaṭī maiñ āj kī (rāt) us kī mulāqāt kā muntazir hūñ.
This is a melancholy <i>event</i> ,	yih barī ghamgīñī kā (ittifāk) hai.
By the <i>evidence</i> produced in court, his guilt was proved, His coming caused much <i>evil</i> to many,	'adālat meñ jo (garwāhī) dī ga,ī us se uskī taḥṣīr ṣābit hū,ī. us ke āne se bahut logoñ ko barī (kabāḥat) parī.
<i>European</i> articles are now plentiful,	(Wilāyatī) jins is waqt bahut hai.
In this world <i>evil</i> and <i>good</i> are found,	is dunyā meñ (badī) o (nekī) pā,ī jāṭī haiñ.
That lady is an <i>example</i> to all around her,	wuh bibī sab bibiyōñ ke wāṣṭe ek (namūna) hai.

- He *exceeds* every one in intelligence,  
 This is most *excellent* fruit,  
 What you propose, I think, is *exceptionable* in one particular,  
 I will give you this in *exchange* for that,  
 The *exchange* is a place where merchants meet to transact business,  
 I have no desire to *exchange* situations with you,  
 Let us *excite* each other to study,  
 Pray *excuse* my not having formerly written to you,  
 They made many *excuses*,  
 Who is the *executor* to his estate?  
 Three men were *executed* for murder last Monday,  
 Do you *expect* to see him shortly?  
 The king *expelled* him from the land,  
 What will be the *expense* of doing this?  
 House-rent is very *expensive* in Calcutta,  
 He has *experience* in business,  
 If you ask, he will *explain* any part which you do not understand,  
 Much indigo was *exported* last month,  
 These articles are for *exportation*,  
 I don't know how this phrase is *expressed* in English,
- wuh dānā, ī meñ har ek se (baṛā) hai.*  
*yih mewā bahut (khūb) hai.*  
*merī dānist meñ, jo tum tajwīz karte ho, ek khāṣṣ bāt meñ kābili i'tirāz hai.*  
*us ke (badle) main tum ko yih dūngā.*  
*(mandī), wuh jagah hai jahān saudāgar tijārat karne ko ikatthe hote haiñ.*  
*main apnī hālat ko tumhāre hāl se (badal karne) kī khawāhish nahīn rakhtā.*  
*ham ek dūstre ko sikhne kī (targhīb deñ).*  
*jo main ne āge khatt na likhā yih kuṣūr mihrbānī se (mu'āf kījiye).*  
*we bahut ('uzr) lāye.*  
*us ke māl kā kaun (waṣī) hai?*  
*ga,e dūshambe ko tīn ādmī khūn karne kī 'illat meñ (phānsī diye ga,e).*  
*(tumheñ ummed hai) ki use jald dekhoge?*  
*bādshāh ne usko des (nikālā) diyā.*  
*is kām karne meñ kyā (kharch) hogā?*  
*Kalkatte meñ ghar ka kirāya baṛā (girān) hai. [shāḳḳ] hai.*  
*wuh kār-o-bār meñ (mash-agar tum pūchho, to jo tum na samajhte ho wuh tumheñ (samjhā-degā).*  
*bahut nīl pichhle mahīne meñ (rawāna hū,ā).*  
*ye asbāb (dūstre mulk ko bhejne ke liye) haiñ.*  
*main nahīn jāntā yih bāt Aṅgrezī meñ kis tarāh (bolī jātī) hai.*

This is the *extent* of their learning,  
I showed you an *extract* from this letter,  
This is *extraordinary* news,  
His children are *extravagant*,  
Her *eyebrows* are black,  
How can you write if you shut your eyes ?

un ke paṛhne kī (ḥadd) yihī hai.  
main ne is khatt kā (intikhāb) tumheñ dikhāyā.  
yih ('ajīb) khābar hai.  
us ke larke (fuṣūl-kharch) haiñ.  
uskī (bhawēñ) kālī haiñ.  
tum (āñkh) band karke kyūñkar likh sakte ho ?

## F.

This is a book of *fables*,  
Her *face* is *fair*,  
Formerly there was an indigo *factory* here,  
Had it not been for his assistance, I should have *failed* in my purpose,  
From fatigue and hunger they *fainted* away,  
It is now *fair*, you can go,  
Have you *faith* in what they say?  
He is an old and *faithful* servant,  
He was killed by a *fall* from his horse,  
Be assured that the report is *false*,  
He has a large *family*,  
So scarce was corn in that city, that it was feared there would be a *famine*,  
It is now cold, what need have you of a *fan* ?  
She has entirely *fascinated* my heart,  
Have you *fastened* the saddle on the horse ?  
Are these sheep *fat* or lean ?  
He died there, leaving a widow and five *fatherless* children,

yih (kiṣṣoñ) kī kitāb hai.  
uskā (muñh) khwush-numā hai.  
pahle yahāñ nīl kā (kār-khāna) thā.  
us kī madad agar na hotī, to merā kām (anjām na) pātā.  
we māndagī aur bhūkh se (ghash meñ ā ga,e).  
ab āsmāñ (ṣāf) hai tum jā sakte ho.  
kyā tum un ke kahe par (yaķēñ) karte ho ?  
wuh purānā aur (īmāndār) naukar hai.  
wuh ghore se (girke) mar gayā.  
tum khātīr jam' rakho kī yih khābar (jhūth) hai.  
wuh baṛā ('iyāl-dār) hai.  
us shahr meñ aisī anāj kī killat thī kī sab ko khauf (kaḥt) kā thā.  
ab jāṛā hai, (pankhe) kī kyā darkār ?  
us ne bi-l-kull mere dil ko (moh liyā) hai.  
tum ne ghore par zīn ko (bāñdh-diyā) hai ? [dubli ?  
kyā ye bhereñ (moṭī) haiñ yā wuh ek bewa aur pāñch (yatīm) larke chhoṛkar wahāñ mar gayā.

- I am very much *fatigued* with walking,  
 Those things are not yet ready, whose *fault* is it?  
 Who is there that is *faultless*?  
 The wind on the river is *favourable* for going up the country,  
 Pray *favour* me with your address,  
 This little boy is my *favourite*,  
 We ought to *fear* God more than man,  
 I would have gone there, but I went not, from *fear* of its being too late ere I arrived,  
 To-day there is a *feast* at his house,  
 This *feather* is very beautiful,  
 The *features* of these two are alike,  
 He is now very *feeble*; he is unable to stir from home,  
 The squirrel *feeds* chiefly upon fruit,  
 I *feel* a pain in my side, what shall I do?  
 I saw several kinds of birds, a pair of each kind, male and *female*,  
 There is a *ferry-boat* at this place,  
 The whole soil of that country is *fertile*,  
 Go, *fetch* some fruit out of the garden,  
 I know not if many or *few* were there,  
 To whom does this *field* belong?  
 It is better to sit still than to *fight*,
- main sair karne se bahut (mānda) ho gayā.*  
*we chīzen̄ jō abtak taiyār nahīn, to kis kī (taḡṡīr) hai?*  
*kaun (be-taḡṡīr) hai?*  
*charhā o kī faraf jāne ko daryā kī hawā (muwāfīk) hai.*  
*(mihrbānī karke) apne ghar kā thikānā (farmā, iye).*  
*yih laḡkā merā bahut ('azīz) hai.*  
*ham ko chāhiye ki ādmī ke banisbat khudā se ziyāda (dareñ).*  
*main wahān jātā lekīn is (dar se) na gayā ki wahān pahunchne meñ der hogī.*  
*āj us ke ghar ek (ziyāfat) hai.*  
*yih (par) bahut khūb-sūrat hai.*  
*in dono kī (shakl) miltī hai.*  
*ab wuh bahut (zā'īf) hai, ghar se bāhar nikal nahīn saktā.*  
*gilahrī khāṡṡ-kar mewa hī (khātī) hai.*  
*merī pahlū meñ dard (ma'lūm hotā hai), main kyā karūn?*  
*main ne bahut kism kī chiriyān dekhīn, har har kism kā ek jorā, ya'ne nar aur (māda).*  
*is maḡām par ek (ḡongī) hai.*  
*us mulk kī sārī zamīn (zarkhez) hai.*  
*jā, o, bāgh se thorā mewa (lā, o).*  
*main nahīn jāntā ki wahān (thorē) the yā bahut.*  
*yih (khet) kis kā hai?*  
*chupke baithe rahnā (laḡne) se bihtar hai.*

- This is a *figurative* mode of speaking,  
*File* the screw,  
*File* these papers,  
*Fill* this tub with water,
- The *final* dividend on his estate will be paid to-morrow,  
 I have lost my pen, see if you can *find* it,  
 I *found* it underneath the table,
- If you do so again, you must be *fined*,
- Help me to *finish* this letter,
- What is now the *first* thing to be done?
- I saw some *fishermen* laying their net,  
 He is not at all *fit* for this work,  
 What day have you *fixed* upon to go there?  
 I have seen a *flag* at the Fort,
- What is the shape of the earth, round, *flat*, square, or oval?
- Why do you *flatter* me so?
- We ought not to listen to the *words of flattery*,  
 Why should we *flee*? there is no danger,  
 What flowers are these? *fling* them away,  
 Fire is produced by *flint* and steel,  
 It is high water, the vessel will now *float*,  
 I saw there a *flock* of sheep,
- yih* (*majāzī*) *ṭaur kī guft-o-gū hai.*  
*is peñch ko (retī se reto).*  
*un kāghazōñ ko (natthī karo).*  
*tum is kaṭhre ko pāñī se (bharo).*  
*fulāne ke māl kī (ākhirī) kist kal dī jā, egī.*  
*merā kalam kho gayā hai, dekho agar (mil sake).*  
*main ne usko mez ke niche (pāyā).*  
*agar phir tum aisā karoge to tum par (jurmāna karnā paregā).*  
*is khatt ke (tamām karne) mein merī madad karo.*  
*ab pahile kyā karnā chāhiye.*
- main ne (machhu, ñ) ko jāl dālte dekhā.*  
*wuh hargiz is kām ke (lā, ik) nahīñ hai.*  
*wahāñ jāne ko tum ne kaun sā din (muḥarrar kiyā hai)?*  
*main ne kīl'e mein ek (nishān) dekhā.*  
*zamīn kī shakl kyā hai, gol, (chapṭī), chaukhūñṭī, yā baiṣawī?*  
*tum merī is ṭarah kyon (khwushāmad karte) ho?*  
*(khwushāmad kī bāteñ) hargiz nā sunnā chāhiye.*  
*ham kyūñ (bhāgeñ)? kuchh khaṭra nahīñ.*  
*ye kaise phūl haiñ? (phenk) do.*  
*āg (chakmak) aur fūlād se nikaltī hai.*  
*jo, ar bharpūr hai, jahāz ab pāñī par (chalegā).*  
*ek (galla) bheṛōñ kā main ne wahāñ dekhā.*

- The *floor* of this room wants repairing,  
 Bread is made of *flour*,  
 You must not pluck these *flowers*,  
 He can play upon the *flute*,  
 There are a number of *flies*,
- He cut the parrot's wing, lest it should *fly* away,  
 In the morning there is a thick *fog* here,  
*Fold* these things in paper,  
 You go before, I will *follow*,
- I am not at all *fond* of that fruit,  
 What sort of *food* is this?  
 He is a great *fool*,  
 To be angry without a cause is *foolishness*,  
 Look at the horse's *foot*,  
 Why did you *forbid* him to come?  
 The stream now runs with great *force*,  
 He fell down and cut his *fore-head*,  
 He is gone to a *foreign* country,  
 She possesses much *foresight*,  
 Who can *foretell* what will happen on the morrow?  
 For doing this you must *forfeit* a rupee,
- Don't *forget* to tell him what I said to you,  
 If he had acknowledged his fault, I should have *forgiven* him,  
 The *form* of the cypress-tree is quite *straight*,
- is kamre kī (zamīn) maram-mat-ṭalab hai.*  
*(āte) kī rotī bantī hai.*  
*in (phūloñ) ko mat nocho.*
- wuh (bāñslī) bajā jāntā hai.*  
*yahāñ bahut (makkhiyāñ) haiñ.*
- us ne tote ke par kāṭ ḍāle, tā na (uṛ-jā,e).*  
*is jagah ṣubḥ ko (kuhāsā) bahut hotā hai.*  
*in chīzoñ ko kāghaz meñ (lapeto).*  
*tum āge jāo, main (pīchhe ā,ūngā).*  
*wuh phal mujh ko kuchh nahīñ (bhātā).*  
*yih kaisī (khwurāk) hai ?*  
*wuh bayā (ahmak) hai.*  
*be sabab khafā honā (nādanī) hai.*  
*ghore ke (pāñw) dekho.*  
*tum ne use kyūñ āñe se (man') kiyā ?*  
*dhār is waqt bare (zor) se bahtī hai.*  
*wuh gir parā aur (peshāñē) us kī kaṭ ga,ī.*  
*wuh (pardes) gayā hai.*
- us kī bayī (dūr-andeshī) hai.*  
*kaun (kah-saktā hai) kī kal kyā hogā ?*  
*aisā karne se tumheñ ek rūpaiya (jurmāna) dena paṛegā.*  
*jo main ne tum se kahā hai, so us se kahnā, mat (bhūl jāñā).*  
*agar wuh apñī takṣīr kā ikbāl kartā, to main use (mu'āf kartā).*  
*(sarv) kī (shakl) bil-kull (sīdhī) hai.*

- Which part of his letter do you think the best, the *former* or the *latter*?  
*us ke khatt meñ kaun hiṣṣa tumheñ pasand ātā hai, (pahlā) yā picchhlā?*
- The objections you make to my plan are indeed *formidable*,  
*jo i'tirāz tum merī tajwīz par karte ho so bahut (sakhṭ) hai.*
- Let us not *forsake* our friends in their distress,  
*be-kasī kī ḥālat meñ ham ko chāhiye kī dostoñ ko na (chhor-deñ).*
- He has made a large *fortune*,  
*us ne (māl) bahut jam' kiyā hai.*
- The *foundation* of the house was laid,  
*ghar kī (bunyād) parī.*
- There are *fountains* of water everywhere,  
*sab jagah yahāñ pānī ke (chash-me) haiñ.*
- Whose are those *fowls* in the garden?  
*is bāgh meñ kis kī (murghiyāñ) haiñ?*
- You are *free* to do as you please,  
*tum ko ko,ī (mānī' nahīñ), jo chāho so karo.*
- It is so cold to-day, I think at night it will *freeze*,  
*āj aisī sardī hai shāyad kī rāt-ko (barf) pāre.*
- I have engaged the whole of this vessel's *freight*,  
*is sāre jahāz kī (naul) kā main ne ikrār kiyā hai.*
- Is this *fresh* milk?  
*kyā yih (tāza) dūdh hai?*
- These greens are *fresh* from the garden,  
*yih bāgh kī (tāzī) tarkāriyāñ haiñ.*
- I have *frequent* opportunities of seeing it,  
*is ke dekhne kā (akṣar) mauka' miltā hai.*
- What shall I do? I have no *friend*,  
*main kyā karūñ? ko,ī merā (dost) nahīñ hai.*
- I am now entirely *friendless*,  
*merā is waqt ko,ī (dost nahīñ).*
- I have seen a most *frightful* figure,  
*main ne barī barī (khauf-nāk) (ṣurat) dekhī hai.*
- In India the *frogs* are very large,  
*Hindūstān meñ (meñḍak) bahut bāre haiñ.*
- How does he manage his household affairs? is he *frugal* or extravagant?  
*wuh apne ghar ke kharch meñ kis tarāh chaltā hai? (kifāyat se), yā fuzūl-kharchī se?*
- Is this cask empty or *full*?  
*yih pīpā khālī hai yā (bharā)?*
- The purpose for which you sent me has been *fulfilled*,  
*jis murād ke liye tum ne mujhe bhejā thā, wuh (pūrī hū,ī hai).*
- How soon can you *furnish* these things?  
*tum ye chīzeñ kitnī jaldī (tai-yār) kar-sakte ho?*



He makes all kinds of *furniture*,  
 We cannot see into *futurity*,  
*wuh har kism kā (asbāb) taiyār kartā hai.* [jānte.  
*(āyanda kī bāt) ham nahīn*

## G.

*Gather up the crumbs*,  
 Do you expect much *gain* from this trade?  
*roṭī ke tukre (jam' karo).*  
*kyā tumheñ ummed hai ki is kār-bār se baṛā (fā,ida) uthā,oge.*

Why have you left the *garden gate* open?  
 There are no limits to his *generosity*,  
 He is very *generous and gentle*,  
 Are you acquainted with that *gentleman*?  
*(bāgh) kā darwāza kyūn khulā rahne diyā?*  
*us kī (sakhāwat) kī intihā nahīn.* [hai.  
*wuh (narm-dil) aur sakhī tum us (ṣāhib) ko jānte ho?*

He has composed a book on *geography*,  
 Can you *get* me another book like that?  
 You have *got* many books—give me one,  
 Do you know how to *gild* paper?  
 He showed me a *gilt* picture-frame,  
 He has five children, three boys and two *girls*,  
 Are you *glad* or sorry on this occasion?  
 Take care, this will easily break, it is made of *glass*,  
 I have bought a pair of *gloves*,  
*us ne (jugrāfiya) meñ ek kitāb taṣnīf kī hai.*  
*mere liye us ke muwāfiq, dūsri kitāb (le-ā) sakte ho?*  
*tumhāre pās bahut kitābeñ (haiñ), ek mujhe do.*  
*tum jānte ho kāghaṣ kyūnkar (afshān) karte haiñ?*  
*us ne mujhe taṣwīr kā ek sunahrī ghar dikhāyā.*  
*us ke pāñch larke, tīn betē do (betiyāñ) haiñ.*  
*tum is jihat se (khwush) ho yā nā-khwush?*  
*khabardār, yih sahl meñ tūt jā,egā, (shīshe) kā hai.*  
*maiñ ne ek joṛā (dastāna) mol liyā hai.*  
*yih do takhte (saresh se jorne) ko barhā,ī se kaho.*  
*yih zanjīr (sone), rūpe, lohe, pītal, yā tāñbe se banī hai?*  
*āp (mihrbānī karke) khabar kī-jiye.*  
*har ek (bādshāhat karnā) nahīn jāntā.*  
*wuh ab Chandar-nagar kā baṛā (ḥākim) hai.*

- In this province much *grain* is produced,  
 Whose *grand* house is that?  
 Sir, be pleased to *grant* me this request,  
 I am *grateful* for your kindness,  
 Seeing such a school, I am much *gratified*,  
 The horses are *grazing* on the plain,  
 You have done me a very *great* favour.  
 He has caused much *grief* to his father,  
 This is a *grievous* calamity,  
 Grind this wheat in the mill,  
 What is the *ground-rent* of this house?  
 Many flowers *grow* in the Bābū's garden,  
 You have *grown* very tall since I saw you last,  
 Who is the *guardian* of this child?  
 Can you *guess* the meaning of what I say?  
 I went without a *guide*, though I had never been that road before,
- is *ṣūbe* meñ bahut (*ghalla*) hotā hai. [hai ?  
 wuh kis kā (*ā'līshān*) makān ai ṣāhib, jo main 'arṣ kartā hūñ mihrbānī se mujhe (*dījīye*).  
 main āpkī mihrbānī kā (*shukr-guzār*) hūñ.  
 aisā maktab dekh-kar main bahut (*khwush*) hū,ā.  
 ghore maidān par (*charte*) haiñ.  
 āp ne mujh par (*barī*) mihrbānī kī.  
 us ne apne bāp ko bahut (*ranj*) pahuñchāyā.  
 yih (*sakht*) āfat hai.  
 chakkī meñ yih gehūñ (*pīso*).  
 is ghar kī (*zamīn kā kirāya*) kyā hai ?  
 bābū ke bāgh meñ bahut phul (*hote*) haiñ.  
 jab se main ne tumheñ dekhā thā tum bahut (*barh-ga,e*).  
 is larke kā (*murābbī*) kaun hai ?  
 jo main kahtā hūñ us kā maṭlab tum (*pāte*) ho ?  
 main bidūn (*rah-bar*) ke gayā, agarchi āge kabhī us rāste na niklā thā.

## H.

- He is in the *habit* of walking out early,  
 His *hair* is white,  
 The house has a *hall* and three rooms,  
 Take hold of his *hand*,  
 Give me a *handkerchief*,  
 The *handle* of this drawer is broken,  
 In his appearance he is *hand-some*,
- us ko ṣubḥ ke phirne kī ('ādat) hai.  
 uske (*bāl*) sufaid haiñ.  
 is ghar meñ ek (*dālān*) aur tīn kamre haiñ.  
 uskā (*hāth*) pakar lo.  
 ek (*rūmāl*) mujhe do.  
 is darāz kā (*dasta*) tūt-gayā hai.  
 wuh shakl meñ (*khūbśurat*) hai.

Do you know whose *hand-writing* this is?

*Hang* the keys upon the nail,  
When did that *happen*?

In this world no one enjoys  
perfect *happiness*,

They who fear God here, will  
be *happy* hereafter,

Is the lesson you have given  
me *hard* or easy?

This is a great *hardship*,  
The *hare* is a very timid  
animal,

Is there any *harm* in doing  
this?

I write in great *haste* to save  
the post,

They *hastened* away as fast as  
possible,

You must try to *hasten* his  
coming,

To act in a *hasty* manner is  
not wise,

On entering the room he took  
off his *hat*,

Let us *hate* nothing but sin,

*Have* you any acquaintance  
with that gentleman?

I have got a pain in my *head*,  
His wound is now *healed*,

His *health* is sound,

Here is a *heap* of papers, put  
them away,

*Hear* what I say, then give an  
answer,

The *heart* of man is inclined  
to evil,

To-day the *heat* is very great,  
In *heaven* is unspeakable hap-  
piness, in *hell* unutterable  
woe!

tum jānte ho ki yih kiskā  
(*khatt*) hai?

khūntī par kunjiyān (*laṭkā*) do.  
wuh kab (*wāḳī* hū,ā)?

is duniyā meñ kisī ko kāmīl  
(*khwushī*) nahīn hai.

jo duniyā meñ *khudā* se darte  
haiñ wuh 'uḳbā men (*khwush*)  
raheñge.

tum ne jo sabak mujh ko diyā  
hai (*mushkil*) hai yā āsān?  
yih baṛī (*sakhtī*) hai.

(*khargosh*) bahut buz-dil jān-  
war hai.

kyā is kām karne meñ kuchh  
(*nuḳṣān*) hai?

main bahut (*jald*) likhtā hūñ  
ki āj kī ḍāḳ par chalā jā,ē.

we apne maḳḍūr bhar bahut  
(*jald*) ga,ē.

us ke (*jald*) āne ke liye tum-  
heñ sa'ī karnā hogā.

(*jaldī*) kām karnā be-wuḳūfī  
hai.

kamre ke andar āte-hī us ne  
(*ṭopī*) utār lī.

ham siwā gunāh ke kisī se (*na-  
frat na karen*).

tumhāri us ṣāḥib ke sāth kuchh  
mulākāt (*hai*)?

mere (*sir*) meñ dard hai.

is kā zaḳḥm ab (*achchhā*)  
hū,ā hai.

uskā (*mizāj*) durust hai.

yahān kāghaz kā (*ḍher*) hai,  
use ek ṭaraf rakḥ do.

jo jo bāteñ main kahtā hūñ  
(*suno*), ba'd us-ke jawāb do.

ādmī kā (*dil*) badī kī ṭaraf  
mā,il hai.

āj shiddat kī (*garmī*) hai.

(*bihisht*) meñ nā-guftanī *khwu-  
shī* hai, aur (*dozakḥ*) meñ

aisā 'azāb jo bayān se bāhir  
hai.

- This box is very *heavy*, how can I carry it? *yih sandūk bayā (bhārī) hai, is ko main kyūnkar lejā, ūngā? chalne meñ merā pānw us kī (erī) par par-gayā.*
- When walking, I trod upon his *heel* with my foot, *is dīwār kī kitnī (ūnchā, ī) hai?*
- What is the *height* of this wall? *is bhārī milkīyat kā ko, ī (wāriṣ) nahīn.*
- This large estate is without an *heir*, *tum mere is kām meñ kuchh (madad) kar sakte ho?*
- Can you afford me any *help* in this affair of mine? *wuh bahut (lā-chār) hai.*
- He is very *helpless*, *we faqaṭ (tarkārī) khā-kar jīte haiñ.*
- They live only upon *herbs*, *kawwe, khānā churāte haiñ, aur pīchhē jo kuchh ho saktā hai (chhipāte) haiñ.*
- The crows steal, and afterwards *hide* what they can, *Bangāle meñ (pahār) bahut kam haiñ.*
- There are few *hills* in Bengal, *tum is bāt kā (ishāra) use kar sakte ho.*
- You can just give him a *hint* of this affair, *wahāñ pahūnchne keliye mujhe ek pālki aur kishtī (kirāya) karnī hogī.*
- To go there I must *hire* a palankeen and boat, *tum ne Inglīstān kī (tārīkh) paṛhī hai?*
- Have you read the *history* of England? *us ne bare zor se mere sir meñ mukkā (mārā).*
- He *hit* me a very hard blow on the head, *wuh bā, en hāth se kalam (pakartā) hai.*
- He *holds* his pen in the left hand, *yahāñ zamīn meñ (sūrākh) karo.*
- Make a *hole* in the ground here, *bahut der hū, ī ab main (ghar) jā, ūñ.*
- It is late, let me now return *home*, *main ne makkhiyon ke chhatle se (shahd) khāya.*
- I eat some *honey* out of the honey-comb, *us ne bari ('izzat) pā, ī.*
- He has obtained much *honour*, *mujh ko yih (ummed) hai ki jaldī tum se mulākāt hogī.*
- I *hope* to have an interview with you very soon, *is gā, e ke (sīng) nahīn.*
- This cow has no *horns*, *ek (dāru-sh-shafa) wahāñ banne ko hai.*
- An *hospital* is about to be built there, *we bare (mihmān-dārī) karte haiñ*
- They show great *hospitality*, *thorā (garm) pānī lā, o.*
- Bring some *hot* water,

God is *holy*, just, and pure, *khudā* (*khuddūs*), *aur* 'ādil  
*aur pāk hai.*  
 Do you know what *hour* it is? *tum jānte ho kyā* (*bajā*) *hai?*  
 He is a man of a very *humane* *wuh mizāj meñ barā* (*rahm-*  
*disposition*, and *humble* in *dil*), *shakhs aur apne khīyāl*  
*meñ* (*hakīr*) *hai.*  
 He possesses great *humanity* *us meñ barī* (*admīyat*) *aur*  
*as well as humility*, (*faro-tanī*) *hai.*  
 I am both *hungry* and *thirsty*, *maiñ* (*bhūkkhā*) *piyāsā hūñ.*  
 The *hunter* is gone *a-hunting*, (*shikārī*) (*shikār-ko*) *gayā hui.*  
 It *hurts* his mind to see such *aisī burā, iyon ko dekhnā us kā*  
*wickedness*, *dil* (*dukhātā*) *hai.*

I.

I had no *idea* that you would *mujhe kuchh* (*khīyāl*) *na thā*  
*come to-day*, *ki tum āj āoge.*  
 They spend their time in *idle-* *we* (*sustī*) *meñ apnī aukāt zā'ī*  
*ness*, *karte haiñ.*  
 They are *ignorant* and *idle*, *we bare* (*nādān*) *aur sust haiñ.*  
 Such a sentiment is *illiberal*, *aisā khīyāl* (*kamīna*) *hai.*  
 It is not good always to asso- (*nā-khwāndoñ*) *ke sāth hame-*  
*ciate with illiterate persons*, *sha* *shuhbat rakhnā khūb*  
*nahīñ.*  
 How long have you had this *kitne dīn se tum ko yih* (*bīmārī*)  
*illness?* *hai?*  
 There is an *image* in that *us but-khāne meñ ek* (*but*) *hai.*  
*temple*,  
 Whence arose this *imagina-* *yih* (*khīyāl*) *kahāñ se paidā*  
*tion?* *hū, ā?*  
 How do you *imagine* that I *tum kyūñkar* (*gumān*) *karte ho*  
 should agree to this? *ki maiñ yih kabūl karūngā?*  
 This is of wood, in *imitation* *yih patthar kī* (*mānind*) *lakrī*  
 of stone, *se banā, ī hai.*  
 You must go there *imme-* *tumko* (*faurāñ*) *wahāñ jānā*  
*diately*, *hogā.*  
 The undertaking is likely to *ma'lūm hotā hai is kām meñ*  
 be attended with *immense* (*bahut*) *kharch parēgā.*  
*expense*,  
 The body is mortal, the soul *jism fāñī aur rūḥ* (*bākī*) *hai.*  
*immortal*,  
 They are *immovable* in their *we apnī tajwīz meñ* (*mustakīll*)  
*opinions*, *haiñ.*  
 It is our duty to *impart know-* *'ilm kā* (*phailānā*) *ham par*  
*ledge*, *wājib hai.*

- An upright judge will be *impartial*,  
 These mountains are *impassable*, having on all sides *impenetrable* forests,  
 Everything in this world is *imperfect*,  
 His behaviour is *impertinent*,  
 It is very *important* to attend to this,  
 Have you seen the exports and *imports*?  
 They *impose* on whomsoever they can,  
 They practise every kind of *imposition*,  
 How can I believe an *impossibility*?  
 It is *impossible* for me to comply with what you say,  
 He is a notorious *impostor*,  
 What he said made an *impression* on me,  
 What he tells me appears very *improbable*,  
 To act thus would be highly *improper*, and therefore *imprudent*,  
 Can you *improve* what he has written?  
 Nothing *impure* will enter heaven.  
 This has arisen solely from your *inattention*,  
 We have lately had *incessant* rain,  
 Had this piece of wood been an *inch* longer, it would have done very well,  
 He feels no *inclination* to study,
- rāstbāz ḥākīm (be-ṭarafdār) hogā.  
 ye pahār (be-guzār) haiñ, isliye ki un kī chāron ṭaraf jangal (dushwār-guzār) haiñ.  
 jitnī chīzeñ dunyā meñ haiñ sab (nākis) haiñ.  
 is kā chāl chalan (adab se khālī) hai.  
 bahut (zarūr) hai ki ham is bāt par ghaur karen.  
 tum ne (āmdanī) aur raftanī kā asbāb dekhā hai?  
 jis se we (daghā) karne sakte haiñ, karte haiñ.  
 we sab ṭarah kā (makr) karte haiñ.  
 kyūñkar main (muḥāl) ko bāwar karūñ?  
 yih (mumkin nahīñ) ki tumhāre kahne par main 'amal karūñ.  
 wuh (makkār) mashhūr hai.  
 us ke kahne ne mere dil meñ (tāṣīr) kī.  
 jo wuh farmātā hai mujhe (khilāf-kiyās) ma'lūm hotā hai.  
 aisā karnā az ḥadd nā-munāsib, aur is liye (behūda) hotā.  
 jo usne likhā hai, tum use iṣlāḥ kar sakte ho?  
 koṭī (nā-pāk) chīz bihisht meñ dākhil na hogī.  
 yih ṣīrf tumhārī (kam-tawajjuhī) se hū, ā hai.  
 thore din se (lagā-tār) pāñī barsā hai.  
 yih lakrī agar ek (inch) aur baṛī hotī, to is se kām khūb nikaltā.  
 wuh parhne kī kuchh (khwāhish) nahīñ rakhtā.

- Do you know what is his *income* ?  
 This is *incomparable* writing,  
 Your book is *incomplete*,  
 Will my staying here till the first of next month be any *inconvenience* to you?  
 It will be *inconvenient* for me to wait on you to-morrow,  
 Is what I say correct or *incorrect* ?  
 My family has lately been *increased*,  
 There is a rumour of *increasing* the army,  
 They speak *indecent* language,  
 He is now *independent* of any one,  
 Is there an *index* to this book?  
 How long have you been in *India* ?  
 This is not to be treated with *indifference*,  
 Is this an *indigenous* plant?  
 I was formerly employed in Mr. —'s *indigo* factory,  
 I heard of your *indisposition* last week,  
 I knew him from his *infancy*,  
 What do you *infer* from what he said?  
 We must show kindness and respect to our *inferiors*, as well as superiors,  
 God is *infinite* in power and wisdom,  
 We have no *influence* over them,  
 Is there no one here that can give me *information* concerning this ?
- tum jānte ho us-kī (āmdanī) kyā hai ?  
 yih (be-naṣīr) khatt hai.  
 tumhārī kitāb (nā-tamām) hai.  
 dūsre mahīne-kī pahlī tārīkh tak mere rahne se tumheñ kuchh (taklīf) hogī ?  
 kal tumhāre sāth mulākāt karne-kā mujhe (subhītā) na milegā.  
 jo main kahtā hūñ durust hai yā (nā-durust) ?  
 thore din se mere 'iyāl-atfāl (barh-ga,e).  
 fauj-ke (barhāne)-kī khabar hai.  
 we (behūda) bāt kahte haiñ.  
 wuh bilfī'l sab se (āzād) hai.  
 is kitāb-kī (fihrist) hai ?  
 tum kitne dīnoñ se (Hindūstān) meñ ho ?  
 yih kām aisā nahīñ ki tum (ghaflat) karo.  
 yih paudhā (isī mulk-ka) hai ?  
 pahle main fulāne ṣāhib-kī (nīl) kī koṭhī meñ naukār thā.  
 tumhārī (bīmārī)-kā hāl main ne pichhle hafte sunā.  
 main us ko (lārakpan) se jāntā hūñ.  
 us ne jo kahā, us se tum kyā (natīja nikālte ho) ?  
 ham ko chāhiye ki (chhoṭoñ) ke sāth bhī mīhrbānī aur adab se pesh āweñ jaise baroñ ke sāth.  
khudā apnī kudrat aur hikmat meñ (be-intihā) hai.  
 un par hamārā kuchh (bas) nahīñ.  
 ko,ī yahāñ aisā nahīñ jo mujhe is muḳaddame-kī (khabar) de sakē ?

She is very *ingenious*,  
He possesses much *ingenuity*,  
The petition was signed by  
every *inhabitant* of the vil-  
lage,

Their disposition is *inhuman*,  
They delight in all kinds of  
*iniquity*,

I never did him the least  
*injury*,

His health has been *injured*  
by too great exertion,

He practises *injustice* towards  
all,

They are all *innocent*,  
These animals are *inoffensive*,

An *inquest* was held yesterday  
on the body of a person  
who shot himself,

What kind of an *insect* is this?  
He is so ill that he is *in-*  
*sensible*,

You had better *insert* this in  
your letter,

How very *insignificant* is man,  
compared to the Almighty!

His words are *insincere*,  
They behaved in an *insolent*  
manner,

He has lately become *in-*  
*solvent*,

Call a person to *inspect* this  
cloth,

The goods are all ready for  
your *inspection*,

I will be with you in an  
*instant*,

Man acts from reason, animals  
from *instinct*,

In Europe and Bengal are  
noble *institutions* for com-  
municating knowledge,

wuh barī (hunar-mand) hai.  
us-ke pās barā (hunar) hai.  
'arzi par sab gānw-ke (rahne-  
wālon) ne dast-khatt kiye.

un-kā mizāj (be-rahm) hai.  
we har tarah-ke (gunāh) karne  
meñ khwush haiñ.

maiñ ne use kuchh bhi (zarar)  
kabhi nahin pahunchāyā.

ziyāda mihnat karne se us-kī  
tandurustī meñ (khalal āyā).

wuh har kisī par (zulm) kartā  
hai.

we sab (be-gunāh) haiñ.  
ye jānwar (mūzī nahin) haiñ.

wuh ādmī jo apne ap golī  
mārke mar-gayā, kal us-kī  
(tahkikāt) hu z̄.

yih kis kism-kā (kiryā) hai?  
wuh aisā bīmār hai ki (be-hosh)

hai.  
bihtar hai ki tum isko apne  
khatt meñ (dākhil karo).

qādirī mutlaq khudā-ke banis-  
bat ādmī kitnā kuchh nā-  
chiz hai.

is-kī bāteñ (nā-rāst) haiñ.  
wuh (gustākhī se) pesh āyā.

us-kā thoye din se (dewālā)  
niklā.

ek ādmī ko is kapre-ke (jānchne)  
ko bulāo.

ap-ke (mulāhaze)-ke wāste sab  
chizeñ taiyār haiñ.

maiñ (ek dam) meñ tumhāre  
pās ā, ūngā.

ādmī tamiz se, aur jānwar  
apnī (samajh) se, fīl kartā  
hai.

Yūrop aur Bangāle meñ tālīm  
ke bahut achchhe' (dastūr)  
qarār diye haiñ.



- Can you *instruct* me in this science?  
 I have *insured* that vessel for 50,000 rupis, and I have the *insurance-policy* in my possession,  
 She has a wonderful *intellect*, How did you receive this *intelligence*?  
 He is an *intelligent* man, *Intemperance* hurts body and mind,  
 Have you any *intention* to go to Europe?  
 There is no *intercourse* between us,  
 I have no *interest* in this matter,  
 Why should we *interfere* in that affair?  
 You must *interpret* what he says to me,  
 If you know not the language of the country, you must use an *interpreter*,  
 I hope, sir, I don't *interrupt* you,  
 Your coming here is an *interruption* to my business,  
 Shall I *introduce* you to that gentleman?  
 He was *intrusted* with the whole business,  
 It is said, a house will be built at Gangā Sāgar for the benefit of *invalids*,  
 Who *invented* this instrument?  
 The Nawāb imagined his soldiers were *invincible*,  
 He has given me an *invitation*,  
 Where is the *invoice* of these goods?
- is 'ilm meñ tum mujhe (ta'līm de) sakte ho?  
 main ne pachās hazār rūpaiye ko us jahāz-kā (bīmā) kiyā, aur (bīme-kā kāghaz) mere pās hai.  
 'ajab tarāḥ-kī ('aḳl) us-kī hai. kis tarāḥ tum ne yih (khabar) pāī?  
 wuh (hoshyār) ādmī hai? (bad-parhezī) jism aur mizāj ko muzirr hai.  
 Yūrop jāne-kā tum kuchh (irāda) rakhte ho?  
 hamāre tumhāre bīch kuchh (sar-o-kār) nahīn.  
 is meñ merī kuchh (gharaḥ) nahīn hai.  
 ham kyūñ us kām meñ (hāth dālēñ)?  
 jo wuh mujh se kahtā hai tumheñ (tarjuma karnā) paregā. agar tum mulk-kī bolī nahīñ jānte ho to (mutarjim) rakhnā hogā.  
 śāhib, mujhe ummed hai ki main āp-kā mukhil na hūngā.  
 tumhāre āne se mere kām meñ (khalal) hotā hai.  
 main tum ko us śāhib se (mulā-ḳāt) karā,ūñ?  
 us ko sārā kām (sipurd) kiyā gayā thā.  
 mashhūr hai ki Gangā-Sāgar meñ (za'ifoñ)-ke liye ek makān banegā.  
 yih āla kis ne (ējād) kiyā?  
 nawwāb ne apnī sipāh ko (ghair maghlūb) taṣawwur kiyā.  
 us ne merī (da'wat) kī.  
 is asbāb-kī (fihrist) kahāñ hai?

His affairs are much *involved*,  
 These lines are *irregular*,  
 The Company have given per-  
 mission to clear the *island*  
 of Gangā Sāgar,

us-kā kār-o-bār (abtar) hai.  
 ye saṭren (sīdhī nahīn).  
 Gangā-Sāgar-kā (jazīra) ṣāf  
 karne ko Kampanī bahādur  
 ne ijāzat dī hai.

## J.

The *jackal* is very cunning,  
 He is to remain in *jail* one  
 year,  
 Is that the king's *jester*?  
*Jewels*—pearls, diamonds, &c.  
 Join these two boards together,

(gīdar) barā syānā hotā hai.  
 wuh (kaid-khāne) meñ ek baras  
 rahegā. [hai?]  
 kyā wuh bādshāh-kā (maskhara)  
 (zewar) motī, hīrā, waghaira.  
 in dono takhtoñ ko bāham  
 (milā, o). [thī.

What I said was only in *joke*,  
 Bring the waste-book and  
*journal*,

jo main ne kahā ṣirf (hañsī)  
 musauwade-kī bahī aur (roz-  
 nāmcha) lā, o.

I am now going to make a  
 long *journey*,

main ab dūr-kā (safar) karne  
 jātā hūñ.

This news affords me great  
*joy*,

is khabar se mujhe barī  
 (khwushī) hai.

How can I *judge* of his charac-  
 ter? I don't know him,

us-ke chalan kī bābat meñ kyā  
 ṭhahrā, un? main to use jāntā  
 nahīn.

The (English) *judge* summed  
 up the evidence, and the  
*jury* gave their verdict,

(jajṣāhib) ne gawāhoñ-kī zabāñ-  
 bandī-kā khulāṣa sunāyā,  
 aur (jūrī) ne fatwā diyā.

The (native) *judge* punished  
 the delinquent,

(kāṣī) ne takṣīr-wār ko sazā  
 dī.

Squeeze some *juice* out of this  
 lemon,

is nībū se ('arakh) nichoṛo.

How far can you *jump*?  
 He is the senior, I the *junior*,

tum kahāñ tak (kūd) sakte ko?  
 wuh barā aur main (chhoṭā)  
 hūñ.

God is *just* and merciful,  
 This is not *justice*,

khudā ('ādil) aur mihrbān hai.  
 yih (inṣāf) nahīñ hai.

He says nothing in *justifica-*  
*tion* of it,

wuh apne fi'l-kā ('uzr) nahīñ  
 kartā.

## K.

*Keep* this money for me till I  
 want it,  
 Break this cocoa-nut, and eat  
 the *kernel*,

is naḳd ko mere darkār hone  
 tak tum apne pās (rakho).  
 is nāriyal ko phoṛo, aur us-kā  
 (gūdā) khā, o.

It is sinful to <i>kill</i> animals without cause,	<i>kisī jānwar ko be-sabab</i> ( <i>mārnā</i> ) <i>gunāh hai.</i>
They <i>kindled</i> a fire with straw,	<i>unhoñ ne payāl-kā ālā,</i> ( <i>banāyā</i> ).
They showed us very great <i>kindness</i> ,	<i>unhoñ ne ham par baṛī</i> ( <i>mih-</i> <i>bānī</i> ) <i>kī.</i>
We traversed the <i>kingdom</i> of Persia,	<i>ham ne tamām</i> ( <i>mulk</i> ) <i>i Īrān</i> <i>kī sair kī.</i>
Give me a <i>kiss</i> , then fly your <i>kite</i> ,	<i>ek</i> ( <i>bosa</i> ) <i>mujh ko do aur apnā</i> ( <i>patang</i> ) <i>urāne jāo.</i>
This is a beautiful cat, she has two <i>kittens</i> ,	<i>yih bahut khūb-ṣurat billī, aur</i> <i>us-ke do</i> ( <i>bachche</i> ) <i>haiñ.</i>
He fell on his <i>knees</i> , and asked pardon,	<i>us ne apne</i> ( <i>zānū</i> ) <i>ṭekkar 'afū</i> <i>chāhī.</i>
Try if you can open this <i>knife</i> ,	<i>dekho to tum is</i> ( <i>chhurī</i> ) <i>ko</i> <i>khol sakte ho.</i>
Here is a <i>knot</i> in this string, loose it,	<i>is rassī meñ ek</i> ( <i>gira</i> ) <i>hai, is</i> <i>ko kholo.</i>
What is wealth without <i>know-</i> <i>ledge</i> !	<i>baghair</i> ( <i>'ilm</i> )- <i>ke, daulat kyā</i> <i>hai!</i>
Do you <i>know</i> what people think of him?	<i>tum</i> ( <i>jānte</i> ) <i>ho ādmī use kaisā</i> <i>jānte haiñ?</i>

## L.

They <i>labour</i> hard for their living,	<i>we baṛī</i> ( <i>mihnat karke</i> ) <i>apnī</i> <i>guzrān karte haiñ.</i>
Here are fifty <i>labourers</i> em- ployed,	<i>yahāñ pachās</i> ( <i>mazdūr</i> ) <i>is kām</i> <i>meñ mashghūl haiñ.</i>
It will cost a <i>lakh</i> of rupees,	<i>ek</i> ( <i>lākh</i> ) <i>rūpaiya is-kā kharch</i> <i>hogā.</i>
Being <i>lame</i> , he walks with a stick,	<i>wuh</i> ( <i>langrā</i> ) <i>hone-ke māre</i> <i>lāthī ṭekkar chaltā hai.</i>
Place this <i>lamp</i> in the hall,	<i>yih</i> ( <i>chirāgh</i> ) <i>dālāñ meñ rakho.</i>
Will you go by <i>land</i> or by sea?	<i>tum</i> ( <i>khushkī</i> )- <i>kī rāh jā,oge yā</i> <i>tarī-kī?</i>
Where do you mean to <i>land</i> ?	<i>tum kahāñ</i> ( <i>utroge</i> )?
Ghulām Husain is the <i>land-</i> <i>lord</i> of this house. I am his tenant,	<i>Ghulām Husain is ghar-kā</i> ( <i>mālik</i> ) <i>hai, main us-kā</i> <i>kirāyadār hūñ.</i>
Do you speak our <i>language</i> ?	<i>tum hamārī</i> ( <i>zabān</i> ) <i>bolte?</i>
I am overcome with <i>languor</i> ,	<i>mujh par</i> ( <i>māndagī</i> ) <i>ghālibhai.</i>
I caught a <i>large</i> fish yester- day,	<i>main ne kal ek</i> ( <i>baṛī</i> ) <i>machhlī</i> <i>pakrī.</i> [ko dekhā.
I saw him <i>last</i> Tuesday,	( <i>guzre</i> ) <i>Mangal ko main ne us</i>

Why do you <i>laugh</i> without reason?	<i>be sabab kyūn (hañste) ho ?</i>
Is it <i>lawful</i> to do this?	<i>yih karnā (wājib) hai ?</i>
Having <i>laid</i> by his profits, he became rich,	<i>munāfa' ko (jam') kar wuh daulat-mand ho gayā.</i>
Let us <i>lay</i> aside everything that is evil,	<i>ham ko chāhiye sāre burā, iyon ko (chhor-dēñ).</i>
They are exceedingly <i>lazy</i> ,	<i>we nihāyat (sust) haiñ.</i>
That poor man is blind,	<i>wuh bekas andhā hai, dūsrā use (rāh batātā) hai.</i>
another <i>leads</i> him,	<i>is sīse ko āg meñ (pighlā, o).</i>
Melt this <i>lead</i> in the fire,	<i>yih rāstā kahāñ ko (jātā) hai ?</i>
Where does this road <i>lead</i> to?	<i>mez par (bojh) mat do.</i>
Don't <i>lean</i> upon the table,	<i>maiñ ne ek bandar bār (phāñdte) dekhā. [ho ?</i>
I saw a monkey <i>leap</i> over the fence,	<i>tum mujh se jaldī (sīkh) sakte</i>
You can <i>learn</i> faster than I,	<i>maiñ ne yih ghar pāñch baras ke liye (kirāya) liyā.</i>
I took a <i>lease</i> of this house for five years,	<i>der hū, ham (rukhsat) hoñ.</i>
It is late, let us now take <i>leave</i> ,	<i>sunā hai, ki wuh jald is mulk ke (chhorne)-kā irāda rakhtā hai.</i>
It is said he intends soon to <i>leave</i> this country,	<i>wuh aisī burī chāl (chalā) ki kisī ne us-kī 'izzat na kī.</i>
He <i>led</i> so bad a life no one respected him,	<i>us ne sab apnā kām sarkār par (chhor-diyā).</i>
He <i>left</i> all his business to his sarkār,	<i>dāhine hāth-ke lūle hone se wuh, (bā, eñ) hāth se likhtā hai.</i>
Being lame of his right hand, he writes with the <i>left</i> ,	<i>yih likhā (parhā nahīñ jātā).</i>
This writing is not <i>legible</i> ,	<i>us ne apne ghore se gir-kar apnā (pāñw) torā.</i>
He fell off his horse, and broke his <i>leg</i> ,	<i>ai ṣāhib, abhī āp ko (furṣat) hai, maiñ bāt kar saktā hūñ ?</i>
Sir, are you now at <i>leisure</i> , can I speak with you?	<i>maiñ bahut lāchār hūñ, thore rūpaiye (karz de-sakte ho) ?</i>
I am very poor, can you <i>lend</i> me a few rupees?	<i>merā mahīnā us-ke se (kam) hai.</i>
My wages are <i>less</i> than his,	<i>tum ne ghore ko kis wāṣṭe (chhor-diyā) ?</i>
Why did you <i>let loose</i> the horse?	<i>(dekheñ), is kitāb ko ham parh sakte haiñ.</i>
<i>Let us see</i> if we can read this book,	<i>yih zamīn sab (barābar) hai.</i>
The ground is quite <i>level</i> ,	<i>yih kām karne se tum par jurmāna (lāzim) hogā.</i>
By doing this you are <i>liable</i> to a penalty,	

He is exceedingly *liberal*,  
They were in prison, but are  
set at *liberty*,  
Have you seen his *library*?

wuh bayā (sakhī) hai.  
we kaid-khāne meñ the, lekin  
ab (chhūte) haiñ.  
tum ne us-kā (kutub-khāna)  
dekhā?

The dog *licks* water with his  
tongue,

kuttā zabān se pānī (pītā) hai.

Lift up the *lid* of this box,  
He thinks nothing of telling a  
*lie*,

is sandūḱ-kā (dhaknā) uṭhā, o.  
wuh (jhūṭh) bolne meñ kuchh  
nahīñ dartā.

He *lies* down under the shade  
of a banyan-tree,

pīpal-ke darakht-ke sāye tale  
wuh (sotā) hai.

*Life* is short, we ought now to  
prepare for eternity,

(zindagī) kam hai, ham ko  
abhī fikri 'aḱibat chāhiye.

He fell to the ground *lifeless*,

wuh (be-jān) hokar zamīn par  
gir-parā.

Can you *lift* this stone?

tum is patthar ko (uṭhā) sakte  
ho?

Is this package *light* or heavy?

yih bojhā bhārī hai yā (halkā)

Tell him to *light* a fire,

āg (jalāne) ko use kaho.

We must *lighten* the boat,  
otherwise it will sink,

hamen kishtī (halkā karnā)  
chāhiye nahīñ to ḁub jā'egī.

It *lightens* very much,

abhī bahut (chamaktī) hai.

I was out yesterday in a storm  
of thunder and *lightning*,

maiñ kal ṭūfān aur (bijlī)-ke  
waḱt bāhir thā.

My house is very much *like*  
yours,

merā ghar tumhāre ghar-ke  
(ham-shakl) hai.

I should *like* much to visit  
Europe.

wilāyat jāne-kī mujh ko barī  
(khwāhish) hai.

I am *limited* not to give more  
than one hundred rupees,

ek sau rūpaiye se ziyāda dene  
kī mujh ko (parwānagī)  
nahīñ.

This cloth must have a *lining*,  
How many *links* are there in  
that chain?

is kapre ko (astar) darkār hai.  
is zanjir meñ kitnī (karīyāñ)  
haiñ?

A *lion* is stronger than a tiger,

(sher-babar) sher se ziyāda  
kawī hai.

Her *lips* are *red*,

uske (hoñṭh) (lāl) haiñ.

Is the medicine you speak of a  
*liquid*?

jis dawā-kā tum zikr karte ho  
wuh (patlī) hai?

Write a *list* of the things sent  
to Dacca,

jo chīzen Dhāke ko ga,ññ unkī  
(fard) likho.

*Listen* to what I tell you,

jo maiñ kahtā hūñ (kān dhar-  
kar suno).

The translation is too <i>literal</i> ,	yih tarjuma ziyāda-tar lafzī hai.
Give me a <i>little</i> , I don't ask for much,	mujh ko (zarrā-sā) do, main bahut nahīn māngtā.
He is of a <i>lively</i> disposition,	wuh khawush-ṭab' hai.
I shall respect him as long as I <i>live</i> ,	jabtak main (jī,ūngā) us-kī ta'zīm karūngā.
He is ill of the <i>liver</i> complaint,	us ko (jigar)-kī bimārī hai.
He told me to <i>load</i> the boat with indigo,	nā,o meñ nīl (lādne ko) mujh ko hukm diyā.
Is this gun <i>loaded</i> ?	yih bandūḱ (bharī) hai ?
Do you know the virtue of the <i>loadstone</i> ?	tum (maḱnātīs)-kī khāṣṣiyat jānte ho ?
May I beg the <i>loan</i> of this book ?	yih kitāb (mānge) dījiyegā ?
Tell the baker to give three <i>loaves</i> ,	roṭī-wāle se kaho, tīn (roṭiyāñ) de.
There is no <i>lock</i> to your box,	tumhāre ṣandūḱche meñ (ḱuṣl) nahīn hai.
Where shall we <i>lodge</i> to-night ?	āj-kī rāt ham kahāñ (raheṅge) ?
These rooms are very <i>lofty</i> ,	ye koṭhriyāñ bahut (ūñchī) haiñ.
Why do you thus <i>loiter</i> away your time ?	tum kyūñ is tarāḱ ghaṣlat meñ auḱāt (gañwāte) ho ?
How <i>long</i> is this piece of cloth ?	yih kaprā kitnā (lambā) hai ?
How <i>long</i> shall you remain there ?	tum (kitne din) wahāñ rahoge ?
Let me <i>look</i> through your spying-glass,	apne dūrbīn se mujhe (dekhne) do.
When you go to Calcutta, buy me a <i>looking-glass</i> ,	jab tum Kalkatte ko jā,o to mere wāṣṭe ek (ā,īna) lenā.
Try if you can <i>loose</i> (untie) this knot,	dekho, tum yih gira (khol) sakte ho.
The joints of this chair are very <i>loose</i> ,	is chaukī-ke joṛ bahut (dhīle) haiñ.
Take care you don't <i>lose</i> the knife I gave you,	jo chhurī main ne tum ko dī, khabardār us ko na (khonā).
He has met with great <i>loss</i> ,	us ko baṛā (nuḱṣāñ) hū,ā hai.
He <i>lost</i> his way in coming from the city,	shahr se āte hū,e wuh rāh (bhūl-gayā).
I purchased five <i>lots</i> at to-day's sale,	main ne āj-ke nīlām meñ pāñch (gaṭhriyāñ) kharīd kīñ.
This is the flower of the <i>lotus</i> ,	yih (kañwal)-kā phūl hai.
They have no <i>love</i> for each other,	unko āpas meñ (maḱabbat) nahīn hai.

This is a very <i>low</i> room, The price he asks is very <i>low</i> ,	<i>yih kothri bahut (nīchī) hai.</i> <i>wuh bahut (thorī) kīmat māngtā hai.</i>
<i>Lower</i> this bucket into the well, Theirs is a <i>lucrative</i> employ- ment,	<i>is dōl ko kūḥ meñ nīche (dālo).</i> <i>un-ke kām meñ barā (naf') hai.</i>
Put this <i>luggage</i> in the boat, He is now grown very <i>lusty</i> ,	<i>is (asbāb) ko kishṭī meñ rakho.</i> <i>wuh bahut (moṭā) hūā hai.</i>

## M.

What is the name of this <i>machine</i> ?	<i>is (āle)-kā nām kyā hai ?</i>
He was bit by a <i>mad</i> dog, He <i>made me</i> write the letter directly,	<i>kisī (dīwāne) kutte ne use kāṭā.</i> <i>us ne usī waqt mujh se khatt</i> <i>(likhwā-liyā).</i>
Having <i>made</i> a pen, he began to write,	<i>us ne qalam (banāke) likhnā</i> <i>shurū' kiyā.</i>
These are <i>magnificent</i> apart- ments,	<i>ye kothriyāñ bahut ('ālishān)</i> <i>haiñ.</i>
He has two <i>maid-servants</i> , <i>Make</i> haste and write the letter, Who <i>manages</i> his affairs ?	<i>us-kī do ('aurateñ chākar) haiñ.</i> <i>(jaldī) khatt likho.</i> <i>uskā kām kaun (kartā) ?</i>
We ought to love all <i>mankind</i> ,	<i>ham ko chāhiye ki sab (banī-</i> <i>ādam) ko piyār karen.</i>
He spoke to us in this <i>manner</i> ,	<i>us ne (is tarah) se hamāre sāth</i> <i>bāt-chīt kī.</i>
This garden needs some <i>manure</i> ,	<i>is bāgh meñ (pāñs) dālnā zarūr</i> <i>hai.</i>
Show me a <i>map</i> of Bengal, This floor is paved with <i>marble</i> ,	<i>Bangāle-kā (naqsha) dikhāo.</i> <i>yih farsh (sang-i-marmar)-kā</i> <i>banā hai.</i>
The regiment will <i>march</i> to- morrow,	<i>kal lashkar-kā (kūch) hogā.</i>
Put a <i>mark</i> on the paper that is yours,	<i>jo kāghaz tumhārā hai us par</i> <i>(nishāñ) karo.</i>
I have been to the <i>market</i> , When will their <i>marriage</i> take place ?	<i>maiñ (bāzār) gayā thā.</i> <i>un-kī (shādī) kab hogī ?</i>
He is a very kind <i>master</i> (mean- ing <i>teacher</i> or <i>preceptor</i> ), Who is the <i>master</i> (meaning <i>owner</i> ) of that slave ?	<i>wuh barā mihrbān (ustād) hai.</i> <i>us ghulām-kā (mālik) kaun</i> <i>hai ?</i>
Is your <i>master</i> (meaning a Euro- pean <i>gentleman</i> ) at home ?	<i>tumhārā (ṣāhib) ghar meñ</i> <i>hai ?</i>

- Call the carpenter and his  
*mate* now,  
How can they work without  
*materials* ?  
By what *means* can you do  
this ?  
I *mean* to go to Khidarpur  
to-morrow,  
*Measure* this cloth,  
This is a kind of *measure*,  
*Meet* me at Maulavī Sa'id's  
house to-morrow,  
I am reading a book of *memoirs*,
- Make a *memorandum* of this,  
I have a bad *memory*,  
Tell the carpenter to *mend*  
this box,  
We ought ever to be *merciful*,
- This is an article of *merchan-*  
*dise*,  
He is now a *merchant* in  
Calcutta,  
I walked four miles and *met*  
no one,  
What is the best *method* (*mode*)  
of learning a language ?  
I did not arrive there till *mid-*  
*day*,  
Shall I put it at the top, or in  
the *middle* ?  
This paper is *middling*,  
She is *mild* in temper,  
Grind this wheat in the *mill*,  
I have considered this in my  
own *mind*,  
Had you *minded* what he said,  
then it would be well,  
Lead and copper are dug out  
of *mines*,  
I shall return in one *minute*,  
They are full of *mirth*,
- barhaī aur us-ke (sāthī) ko*  
*abhī āne-ke liye kaho.*  
*baghair (sāmān)-ke we kyūnkar*  
*kām kar sakte haiñ ?*  
*tum kis (tadbīr) se yih kām kar*  
*sakoge ?*  
*kal merā (irāda) Khidarpūr*  
*jāne-kā hai.*  
*is kapre ko (nāpo).*  
*yih ek kism (paimāish)-kī hai.*  
*kal Maulavī Sa'id-ke ghar meñ*  
*mujh se to (mulākhāt) karo.*  
*main (tazkire)-kī ek kitāb*  
*parhtā hūñ.*  
*is-kī ek (yād-dāsh) banāo.*  
*merā (hāfiḡa) bahut burā hai.*  
*is sandūkh-kī (marammat karne*  
*ko) barhaī se kaho.*  
*ham ko (rahm) karnā hamesha*  
*munāsib hai.*  
*yih māl (tijārat)-kā hai.*
- wuh ab (saudāgar) Kalkatte*  
*meñ hai.*  
*main do kos chalā aur kisī ko*  
*(na dekhā).*  
*kisī zabān sikhne-kā kaun-sā*  
*(tarīk) bihtar hai ?*  
*main (do-pahar din) tak*  
*wahāñ nahīñ pahunchā.*  
*main is ko ūpar yā (bīch) meñ*  
*rakhūñ ?*  
*yih kāghaz (mutawassit) hai.*  
*wuh (mulāim) -mizāj hai.*  
*is gehūñ ko (chakkī) meñ pīso.*  
*main ne yih apne (dil) meñ*  
*tajwīz kiyā.*  
*us-kī bāt agar tum (mānte) to*  
*khūb hotā.*  
*sīsā aur tāñbā (khānon) se*  
*khodā jātā hai.*  
*main ek (pal) meñ phir-ā, ūngā.*  
*we bahut (khwushī) se bhare*  
*haiñ.*



They are always in <i>mischief</i> ,	<i>we hamesha (bure kām) karte haiñ.</i>
The wicked man is always <i>miserable</i> ,	<i>bad ādmī hamesha (dardmand) rahtā hai.</i>
<i>Misers</i> never think they have enough,	<i>(bakhīl)-kī hīrṣ kabhī nahīñ bhartī.</i>
They live in great <i>misery</i> ,	<i>we bare (dukh) meñ rahte haiñ.</i>
He has met with a great <i>misfortune</i> ,	<i>us ne baṛī (āfat) uṭhā,ī.</i>
I was grievously <i>misled</i> by following your advice,	<i>tumhārī naṣīḥat-ke murwāfiḳ chalne se mujh se baṛī (chūk) hū,ī.</i>
This is owing to your <i>mismanagement</i> ,	<i>tumhārī (be-tadbīrī) se yih aisā hū,ā.</i>
We ought not to <i>misspend</i> our time,	<i>ham ko munāsib nahīñ ki apnā waḳt (zā,ī) karen.</i>
I suppose you have <i>misreckoned</i> these rupees; count them again,	<i>maiñ samajhtā hūñ tum ne rūpaiye ginne meñ (bhūle); phirkar gino.</i>
He has much <i>misrepresented</i> the matter,	<i>us ne yih muḳaddama bahut (barḳhilāf) dikhāyā.</i>
They fired several times at a leopard, but <i>missed</i> it,	<i>ek chīte par unhoñ ne ka,ī goliyāñ chalā,īñ lekin (khaṭā kī).</i>
You <i>mistake</i> my meaning,	<i>tum merī maṭlab ko (ghalaṭ samajhte ho).</i>
We should not <i>mistrust</i> without cause,	<i>be sabab kisī se bad (ī'tiḳād) honā, ham ko munāsib nahīñ.</i>
<i>Mix</i> these together,	<i>in donoñ ko bāham (milā-do).</i>
It is improper to <i>mock</i> any one,	<i>kisī-kī (naḳl karnā) munāsib nahīñ.</i>
He is of a <i>modest</i> disposition,	<i>wuh mizāj-kā (sharmīlā) hai.</i>
They <i>molest</i> us very much,	<i>we ham ko bahut (satāte haiñ).</i>
I shall receive the <i>money</i> after one month,	<i>ek (mahīne)-ke ba'd mujhe (rū-pae) mileñge.</i>
The <i>moon</i> has not yet risen,	<i>abtak (chāñd) nahīñ niklā.</i>
He will come in the <i>morning</i> ,	<i>wuh (ṣubh) ko āwegā.</i>
The <i>motion</i> of this wheel is very quick,	<i>is charḳh-kī (ḥarakat) bahut jald hai.</i>
What is your <i>motive</i> for doing this?	<i>is kām karne-kā tumhārā kyā (bā'is) hai ?</i>
Have you seen the <i>Himālaya mountain</i> ?	<i>tum ne Himālay (pahār) dekhā hai ?</i>

Having <i>mounted</i> his horse, he rode off,	<i>wuh apne ghore par (charhkar) chalā-gayā.</i>
This is a <i>mournful</i> history,	<i>yih bahut (rikhat-āmez) kīṣṣa hai.</i>
The whole country <i>mourns</i> his loss,	<i>us-ke marne se sārā mulk (rotā hai).</i>
There is much <i>mud</i> on the river-side,	<i>daryā-ke kināre barī (kīchar) hai.</i>
Why do you bathe in <i>muddy</i> water?	<i>tum (gadle) pānī meñ kyon nahāte ho?</i>
I have bought a <i>mule</i> for 200 rupees,	<i>maiñ ne do sai rūpaiye ko ek (khachchar) liyā.</i>
He was <i>murdered</i> by robbers,	<i>us ko choroñ ne (mār-dālā).</i>
They are always <i>murmuring</i> ,	<i>we hamesha (barbarate) rahte haiñ.</i>
Are you fond of <i>music</i> ?	<i>(rāg) tumheñ bhātā hai?</i>
I spoke several times, but still they continued <i>mute</i> ,	<i>maiñ ne to ka,ī bār unheñ kahā, lekin we (khāmosh) rahe.</i>
This will be for our <i>mutual</i> benefit,	<i>is meñ (tarfain)-kā fā,ida hogā.</i>

## N.

In Bengal, little children are accustomed to go <i>naked</i> ,	<i>Bangāle meñ larke (nañge) rahte haiñ.</i>
This vessel's <i>name</i> is the Moira,	<i>is jahāz-kā (nām) Moirā hai.</i>
Have you read this <i>narrative</i> ?	<i>tum ne is (kīṣṣe) ko parhā hai?</i>
All the people of this <i>nation</i> speak his praise,	<i>is mulk-ke sab (kaum) is-kī ta'rif karte haiñ.</i>
The tiger is fierce by <i>nature</i> ,	<i>apnī (tabī'at) se sher barā tund-mizāj hai.</i>
She is a <i>naughty</i> girl,	<i>wuh chhokrī (natkhat) hai.</i>
Have you learnt <i>navigation</i> ?	<i>tum ne (mallāhī) sīkhī hai?</i>
This is <i>neat</i> writing,	<i>yih (khawush) khat hai.</i>
It is not anyways <i>necessary</i> that you should go there,	<i>tumhārā wahāñ jānā kuchh (zarūr) nahīñ.</i>
I have <i>need</i> of your assistance,	<i>maiñ tumhārī madad-kī (ihtiyāj) rakhtā hūñ.</i>
It is absolutely <i>needful</i> that I should go,	<i>mujh ko wahāñ jānā barā (zarūr) hai.</i>
This is owing to your <i>neglect</i> ,	<i>tumhārī (be-khabarī) se yih hū,ā hai.</i>
They are idle and <i>negligent</i> ,	<i>we sust aur (ghāfil) haiñ.</i>
He is a <i>neighbour</i> of mine,	<i>wuh merā (parosī) hai.</i>

He lives in this <i>neighbourhood</i> ,	<i>wuh is (nazdīkī) men rahtā hai.</i>
Have you seen my <i>new</i> book?	<i>tum ne merī (na,ī) kitāb dekhī hai?</i>
We will go there <i>next</i> month,	<i>ham (dūsre) mahīne wahān jā-enge.</i>
I have broken the <i>nib</i> of my pen,	<i>main ne apne kalam-kī (nok) tor dālī.</i>
These are very <i>nice</i> mangoes,	<i>ye bahut (achchhe) ām haiñ.</i>
I <i>nipped</i> my fingers with the pincers,	<i>main ne apnī ungliyon ko mūchne se (dabā) rakhā.</i>
I cannot bear so much <i>noise</i> ,	<i>main itne (shor)-kī bardāsht nahīn kar saktā.</i>
What they say is all <i>nonsense</i> ,	<i>jo we kahte haiñ sab (wāhiyāt) hai.</i>
The plaintiff was <i>nonsuited</i> ,	<i>mudda'ī-kā (muḡaddama khā-rij hū,ā).</i>
He asked, but I gave him <i>nothing</i> ,	<i>us ne to māngā lekin main ne (kuchh na) diyā.</i>
My fingers are <i>numb</i> with cold,	<i>merī ungliyān jāre se (thīthar) ga,īñ.</i>
What <i>number</i> of persons were present?	<i>(gintī men kitne) ādmī ḡazīr the?</i>
There are <i>numerous</i> errors in your writing,	<i>tumhāre likhne men (bahut sē) ḡhalṡiyān haiñ.</i>
They took with them their little child and its <i>nurse</i> ,	<i>we apne chhoṡe bachche aur uskī (dā,ī) ko sāth le ga,e.</i>

## O.

How can the boatmen row without <i>oars</i> ?	<i>baghair (dānd)-ke mallāḡ kyūnkarnā,okhe-sakte haiñ?</i>
In a court it is usual for witnesses to take an <i>oath</i> ,	<i>garwāhoñ ko 'adālat men (ḡasam) khānā dastūr hai.</i>
You should pay <i>obedience</i> to his orders,	<i>munāsib hai ki tum is-kā (ḡukm) māno.</i>
Good children are <i>obedient</i> to their parents and <i>obliging</i> to every one,	<i>achchhe larke mā bāp-ke (tābī'-dār) aur sab se (mutawāzī) haiñ.</i>
I must <i>obey</i> his orders,	<i>mujhe us-kā ḡukm (mānnā) hogā.</i>
What was the <i>object</i> of your going there?	<i>tumhāre wahān jāne-kī kyā (ḡharaṡ) thī?</i>
You should try to <i>oblige</i> your master,	<i>apne āḡā ko (rāzī rakhne men) tumheñ sa'ī karnā chāhiye.</i>

- These words are *obscure*,  
 This term has become *obsolete*,  
 This is an *obstacle* to my learning,  
 They are *obstinate* in their opinions,  
 There was no *occasion* for your coming,  
 He has *occasioned* his parents trouble,  
 After another month, I shall have *occupied* this house twenty years,  
 I don't remember this ever to have *occurred* before,  
 This is a very remarkable *occurrence*,  
 This is a very *odd* kind of expression,  
 What *offence* have I committed?  
 I cannot think of thus *offending* him,  
 Had I known this before, I should have *offered* you my services,  
 I am going to Mr. —'s *office*,  
 He is a European *officer*,  
 There is no *oil* in the lamp,  
 Once upon a time, an *old man* and an *old woman* went to the forest to gather sticks,  
 There is some *omission* in copying,  
 I *omitted* to mention that,  
 God is *omnipotent* and *omnipresent*,  
*Open* the door,  
 How does this medicine *operate*?  
 What *opinion* do you form on this subject?  
 His house is *opposite* to mine,
- ye alfāz (mughlak) haiñ.*  
*yih ištīlāḥ filhāl (matrūk) hai.*  
*yih mere sikhne-kā (māñi) hai.*  
*we apñī rā, e meñ (kḥwud-sar) haiñ.*  
*tumhārā ānā (zarūr) na thā.*  
*wuh apne mā bāp-ke ranj-kā (bā'is hū, ā).*  
*dūsre mahīne ba'd is ghar meñ rahte mujh ko bīs baras (hoñge).*  
*mujh ko yād nahīñ ki kabhī āge aisā (ittifāk hū, ā).*  
*yih baḥe ta'ajjub-kī (bāt) hai.*  
*yih ('ajab) tarāḥ-kā kalām hai.*  
*maiñ ne kyā (takṣīr) kī hai?*  
*aisā us ko (na-kḥwush rakhnā), mujhe pasand nahīñ.*  
*agar maiñ āge aisī bāt jāntū to tumhārī madad karne ko (hāzīr) hotā.*  
*maiñ fulāne sāhib-ke (daftar) meñ jātā hūñ.*  
*wuh wilāyatī ('uhdedār) hai.*  
*chirāgh meñ (tel) nahīñ.*  
*kisī waqt ek (būrḥā) aur ek (burḥiyā) jāngal meñ lakri-yāñ chunne gae.*  
*naḳl karne meñ kuchh (rāḥ ga, ī) hai.*  
*maiñ yih bāt kahnī (bhūl-gayā).*  
*kḥudā (kādir) aur (har jā hāzīr) hai.*  
*darwāza (kholo).*  
*yih dawā kaisī (tāṣīr rakhtī hai)?*  
*is meñ tum kyā (kīyās) karte ho? [(sāmḥne) hai.*  
*us-kā ghar mere ghar-ke*

He has met with much <i>opposition</i> ,	<i>bahut logon ne iskī (mukhālafat) kī hai.</i>
I have brought some <i>oranges</i> ,	<i>main ne (kaule) mol liye.</i>
He is celebrated as an <i>orator</i> ,	<i>wuh (faṣīḥ) mashhūr hai.</i>
This is an <i>order</i> for a hundred <i>rupīs</i> ,	<i>yih ek sau ruṇa,ḡ-kī (hundī) hai.</i>
This school is without <i>order</i> ,	<i>yih maktab be (tartīb) hai.</i>
I have <i>ordered</i> the goods to be got ready,	<i>sab chizon-ke taiyār karne-ke main ne (ḥukm kiyā hai).</i>
He was well versed in <i>Oriental literature</i> ,	<i>(mashrikī) ilm se wuh khūb wākīf hai.</i>
Do you know the <i>origin</i> of this saying?	<i>tum is bāt-kī (aṣl) jānte ho?</i>
This is not the <i>original</i> writing,	<i>yih (aṣlī) taḥrīr nahīn hai.</i>
They wear different kinds of <i>ornaments</i> ,	<i>we ṭarah ṭarah-ke (zewar) pahintī haiñ.</i>
These children are <i>orphans</i> ,	<i>ye larke (yatīm) haiñ.</i>
We cannot <i>overcome</i> the enemy,	<i>dushman par ham (ghālib) nahīn ho sakte.</i>
The river has <i>overflowed</i> its banks,	<i>daryā-kā pānī kināron se (bāhar nikal gayā).</i>
It is better that you <i>overlook</i> his offence,	<i>yih bihtar hai ki tum uske kuṣūr se (dar guzar karo).</i>
A sudden gust of wind <i>overset</i> the boat,	<i>yak-ā-yak hawā-ke ek jhoke ne nā,ḡ ko (ḍubā diyā).</i>
Who is the <i>owner</i> of this house?	<i>is ghar-kā kaun (mālik) hai?</i>
Whose <i>oxen</i> are these?	<i>ye kiske (bail) haiñ?</i>

P.

I have received a <i>packet</i> from Madras,	<i>main ne madrās-kī ḍāk par ek (pulandā) pāyā.</i>
In what <i>page</i> of the book does the word occur?	<i>kitāb-ke kis (ṣafḥe) meñ wuh lafṣ ātā hai?</i>
I have a <i>pain</i> in my head,	<i>mere sir meñ (dard) hai.</i>
Where did you get this <i>paint</i> ?	<i>tum ne yih (rang) kahāñ pāyā?</i>
In former times, there lived in China a celebrated <i>painter</i> , by name Mānī,	<i>agle zamāne meñ Chīn-ke mulk meñ mānī nām ek baṛā (mu-ṣawwīr) thā.</i>
This is a beautiful <i>painting</i> ,	<i>yih bahut achchhī (taṣwīr) hai.</i>
He became <i>pale</i> through fear (literally <i>yellow</i> ),	<i>ḍar-ke māre us-kā rang (zard) ho gayā.</i>
Have you read this <i>pamphlet</i> ?	<i>tum ne yih (risāla) paṛhā?</i>

There are ten *panes* of glass in this window?

I have forwarded to him the *parcel*,

Sir, I beg your *pardon*,

He said that his *parents* had given him leave to do so,

I invited him to *partake* of some fruit, but he would not,

We ought not to show *partiality* in our judgment,

I find I am mistaken in this *particular*,

He is a *partner* in the house of Messrs. Palmer and Co.,

Each of them favours his own *party*,

Have you got a *pass* for these goods?

This coin does not *pass* in Bengal,

That ship brought many *passengers*,

One ought never to be in a *passion*,

He has obtained a *passport* to go to Agra,

This *path* leads to the village,

It becomes us to exercise *patience* in adversity,

They are *patient* and *peaceable*,

He *patronizes* whatever tends to the welfare of the country,

You must give me a *pattern* to work by,

In reading, you ought to *pause* where there is a stop,

I have had a month's *pay* beforehand,

*is k̄hīrkī meñ das (k̄hāne) sh̄s̄he-ke haiñ.*

*maiñ ne (gathrī) ko us-ke pās bhej-diyā.*

*ai ṣāhib, mujh ko (mu'āf) k̄jīye.*

*us ne kahā mere (mā-bāp) ne aisā karne ko ijāzat dī.*

*maiñ ne mewa (k̄hāne-kī) da'wat kī, lekin us ne ḡabūl na kī.*

*ham ko munāsib nahīñ kī inṣāf meñ kisī-kī (ṡarafdārī) karēñ.*

*maiñ ab dekhtā hūñ ki is (k̄hāṣ bāt) meñ mujh se ḡhalaṡī hū,ī.*

*wuh Pālmār ṣāhib-ke ghar meñ ek (sharīk) hai.*

*har ek apne (farīk) ko dost rakhtā hai.*

*tum ne is asbāb-kā (rawanna) pāyā ?*

*is ṡarb-kā Bangāle meñ (chalan) nahīñ.*

*us jahāz par bahut musāfir ā,ē.*

*kisī ko na chāhiye ki (ḡhuṣṣe) ho.*

*us ne Āgre jāne kā (rawannā) pāyā.*

*yih (rāh) us ḡāñw ko jātī hai.*

*ham ko munāsib hai ki muṣibat meñ (ṣabr) ikhtiyār karēñ.*

*we (ṣābir) aur (mulā,im) haiñ.*

*jis meñ mulk-kī bihtarī ho, wuh us meñ (madad kartā hai).*

*mujh ko ek (namūna) dējiye jis se kām karūñ.*

*parhne meñ tum ko waḡf-kī jagah (ṡaharnā) ṡarūr hai.*

*maiñ ne ek mahīne-kī (ṡalab) peshgī pā,ī.*

- He is a very just man, he *pays*  
all his debts,  
He will have only *pecuniary*  
loss,  
The windows are so small, one  
can but just *peep* through  
them.  
These children are *peevish* and  
*perverse*.  
For doing this you must pay a  
*penalty*,  
Lend me your *penknife* to cut  
my *pen*,  
His turn of mind is *pensive*.  
I *perceive* no error in your  
composition,  
This blemish is not *perceptible*,  
Your work is now *perfect*,
- We ought to aim at *perfection*,  
though we cannot attain it,
- He generally promises, but he  
*does not perform*,  
The whole apartment was  
filled with *perfume*,  
The house is *perfumed* by the  
fragrance of these flowers,  
*Perhaps* this news may be true,  
Is this regulation to be *perma-*  
*nent* ?
- I have *permission* to go for  
three months,  
Bring a *permit* for these goods,
- Will you *permit* me to walk a  
little in your garden ?  
There is a *perpetual* flux and  
reflux,  
I am much *perplexed* in this  
business,  
Who is that *person* ?  
I have done this deed through  
his *persuasion*,
- wuh barā thik admī hai, apnā  
sab qarz (adā) kartā hai.  
is-kī faḳaḳ naḳdī (nuḳṣān)  
hogī.  
khiṛkiyān aisī tang haiñ, ki  
ko, ī us se faḳaḳ (jhānk) saktā  
hai.  
ye larke (chirchire) aur dhīt  
haiñ.  
is kām karne se tumheñ (jurm-  
āna) denā hogā.  
(kalam) banāne ko mujhe apnā  
(chākū) do.  
is-kā dil (mutafakkir) hai.  
tumhārī tahrīr meñ ghalaṭī  
nahīñ (pātā).  
yih dāgh (ghair maḥsūs) hai.  
ab tumhārā kām (tamām) ho  
chukā.  
ham ko chāhiye ki (kamāl)-kā  
ḳaṣd karen āgarchi ḥāsil na  
ho.  
wuh aḳṣar wa'da kartā hai,  
lekin (pūrā nahīñ kartā).  
sārā kamrā (khush-bo) se  
mua'ttar thā.  
in phūlon-kī khush-bo se sārā  
ghar (mahak-gayā).  
(shāyad ki) yih khābar sach ho.  
kyā yih ā, īn (pā, edār) hogā ?  
maiñ ne tīn mahīne-ke liye  
jāne-ki ijāzat pā, ī.  
is asbāb-ke le jāne-kā (rawanna)  
lā, o.  
apne bāgh meñ zarra sair karne  
kī (ijāzat) doge ?  
jawār bhāṭhā (hamesha) hai.  
is kām meñ maiñ bahut  
(ḥairān) hūñ.  
wuh (shakḥ) kaun hai ?  
un-ke (kahne) se maiñ ne yih  
kām kiyā.

His answers are *pertinent*,  
You must make a *petition* to  
the merchants,  
Have you a *phial* for the  
medicine?

This *phrase* is very common,  
I am not fond of taking *physic*,

Do you know what *physician*  
attends him?

I will show you a beautiful  
*picture*,

Give me a small *piece* of paper,

He is a person of great *piety*,  
The *pilgrim* is gone on *pil-*  
*grimage*,

His house is ornamented with  
*pillars*,

I want a pair of *pincers* from  
them,

Whose is that *pinnacle* now  
passing?

I was near falling into a *pit*,

The afflicted should excite our  
*pity*,

What a *pity* you did not tell  
me this!

What is the *place* called where  
he lives?

The *plague* of this business is  
endless,

This writing is *plain* and easy  
to be read,

Who is the *plaintiff* in this  
affair?

Have you seen the *plan* of the  
building?

Smooth this board with a  
*plane*,

Are these *planks* for sale?

The inside walls are *plastered*  
with lime,

*is-kā jawāb (shā,ista) hai.*  
*tum ko chāhiye ki saudāgar*  
*ṣāhiboṅ ko ('arṣī) karo.*  
*tumhāre pās dawā rakhne ko*  
*(shīshī) hai ?*

*yih (bāt) to 'ām hai.*  
*maiṅ (dawā) khāne-kā shā,ik*  
*nahīn.*

*tum jānte ho kaun (ḥakīm) us*  
*kī dawā kartā hai ?*

*maiṅ tum ko ek bahut achchhī*  
*(taṣwīr) dikhā,ūngā.*

*mujh ko ek chhoṭā (ṭukṛā)*  
*kāghaz do.*

*wuh barā (dīndār) hai.*  
*wuh (ḥājī) (ḥajj ko) gayā hai.*

*us-kā ghar (satūnoṅ) se ārāstā*  
*hai.*

*maiṅ ek (sandāsī) un se chāhtā*  
*hūn.*

*yih (bajrā) jo jātā hai kiskā*  
*hai ?*

*ḥarīb thā ki maiṅ (garhe) meṅ*  
*gir partā.*

*ham ko chāhiye ki muṣibat-*  
*zadōṅ par (rahm) karēn.*

*kyā hī (afsos) hai ki tum ne*  
*mujh se na kahā!*

*us jagah-kā nām kyā jāhān*  
*wuh rahtā hai ?*

*is kām meṅ (dikḥat) be-intihā*  
*hai.*

*yih khaṭ (ṣāf) hai, aur ba-*  
*āsāni parhā jātā hai.*

*is muḥaddame meṅ kaun*  
*(mudda'ī) hai.*

*is ghar-kā (naḥsha) tum ne*  
*dekhā hai ?*

*(rande) se is takhte ko ṣāf*  
*karo.*

*kyā ye (takhte) bikā,ṛ haiṅ ?*  
*andar-kī dīwāroṅ meṅ (gachh-*  
*kārī) hū,ī hai.*



- We have now no time to *play*, ham ko ab (khelne)-kī furṣat nahīn.
- If he had informed me of this before, I should have been better *pleased*, agar wuh peshtar mujh se kahtā, to main ziyāda (khwush) hotā.
- I *pledge* my word to act in this manner, main kaul (detā hūn) ki main yūn karūngā.
- This kind of fruit is *plentiful*, is kism-kā phal (bahut) hai.
- I have an excellent *plough* and one pair of oxen, mere pās ek achchhā (hal) aur bailōn-kī ek jorī hai.
- When the rains arrive, I shall *plough* this field, jab barsāt āwegī, to main is khet ko (jotūngā).
- He is a *poet*; have you seen his last *poem*? wuh (shā'ir) hai, us-ka ākhīr (shī'r) tum ne dekhā hai?
- This needle has no *point*, is sū,ī-kī (nok) nahīn.
- She has been at the *point* of death, wuh marne-ke (ḥarīb) pahunchī thī.
- Had you asked, I could have *pointed* out to you in what manner to act, agar tum pūchhte, to main kām karne-kā taur (batā saktā).
- He received us with great *politeness*, wuh bare akhlāk se hamāre sāth pesh-āyā.
- He rides out every morning on his *pony*, wuh (ṭaṭṭū) par har ṣubḥ ko sawār hotā hai.
- He is now become *poor*, wuh ab (gharīb) ho gayā.
- Calcutta is a very *populous* city, Kalkatta barā (ābād) shahr hai.
- I have his *portrait* in my *possession*, (mere pās) is-ke (chihre-kī taṣ-wīr) hai.
- Had I studied earlier, by this time I might have *possessed* much learning, agar main āge parhtā, to shāyad ab tak barā ('ālim ho gayā hotā).
- There is no *possibility* of your getting there to-day, mumkin nahīn ki tum āj wahān pahuncho.
- If the letter goes by to-day's *post*, you must send it to the *post-office* now, agar tum āj-kī (ḍāk) par khatt bhejo, to abhī (ḍāk-ghar) meñ bhejnā chāhiye.
- What will be the *postage*? (ḍāk-kā maḥṣūl) kyā hogā?
- I have sent word to the *post-master*, main ne (ḍāk munshī) ko kahtā bhejā hai.
- Why do you sit in that *posture*? tum kyūn is (tarāḥ) baiṭhte ho?
- What is there in this *pot*? is (loṭe) meñ kyā hai?
- Though in great *poverty*, she is happy, wuh sakht mustisī meñ bhī khwush hai.

- It is beyond my *power* to understand this,  
 What you purpose, I think, is *not practicable*,
- Whence arose this *practice* ?  
 He is an *effective practitioner* and a *competent physician*,  
 We ought not to *praise* the undeserving,  
 Her health is very *precarious*,
- In the book which you gave me are many excellent *precepts*,  
 We *cannot predict* what will happen on the morrow,  
 Your *prediction* has been fulfilled,  
 I *prefer* your house to my own,  
 Which of these two is *preferable* ?  
 We ought to get rid of *prejudice*,  
 He received a *premium* of 100 rupees,  
 They are *preparing* to go to England,  
 The doctor wrote this *prescription*,  
 He said so in my *presence*,  
 The Nawwāb of Lakhnau sent this elephant to the Governor-General as a *present*,
- By your kindness my life was *preserved*,  
 Are you fond of *preserves* ?  
 Who is the *president* of that society ?  
 I *presume*, sir, you have lately arrived in this country,
- is-kā samajhnā mere (makdūr) se bāhir hai.*  
*jo tum irāda karte ho mere nazdīk (nā-mumkin) ma'lūm hotā hai.*  
*kahān se yih ('ādat) hū, ī hai ? wuh (jarrāhi kāmīl) aur (hakīmi kābil) hai.*  
*burōn-kī (madh karnā) ham ko lāzim nahīn.*  
*is-kī tan-durustī-kā (thikānā nahīn) hai.*  
*jo kitāb tum ne mujh ko dī, us meñ bahut achchhī (naṣīhat) haiñ.*  
*ham (pahle se nahīn kah sakte) ki kal kyā hogā.*  
*tumhārā (peshīn-go, ī) pūrī huī.*  
*maiñ apne ghar se tumhāre ghar ko (dīhtar jāntā hūñ). in dono meñ se kaun (pasand) hai ?*  
*ham ko chāhiye ki (ta'aṣṣub) chhoṛ deñ.*  
*us ne sau rupaiye-kā (in'ām) pāyā.*  
*we Wilāyat jāne-kī (taiyārī kar rahe haiñ).*  
*hakīm ne yih (nuskha) likhā hai.*  
*us ne mere (sāmhne) aisā kahā. Lakhnau-ke Nawwāb ne yih hāthī Gavarnar janrel bahādūr ko ba tariķi (tuḥfa) bhejā.*  
*tumhārī 'ināyat se merī jān (bachī).*  
*tumheñ (murabbā) bhātā hai ? us jamā'at-kā (mīri majlis) kaun hai ?*  
*ṣāhib, maiñ (samajhtā) hūñ ki āp yahān thore 'arṣe se ā, e haiñ.*

This is merely a *pretence*,  
 These are very *pretty* flowers,  
 I could not *prevail* upon him  
 to remain here longer,

This disorder is at present very  
*prevalent*,

I thought you might have *pre-*  
*vented* their going away,

You went *previous* to my  
 arrival,

What is the *price* of this? Is  
 that really the *market price*  
 (or *price current*)?

We ought to shun *pride*,

Who is the *principal* in the  
 business?

The book will shortly be  
*printed*,

How many *prisoners* are in  
 jail?

They held a *private* conversa-  
 tion,

Is there a *probability* of my  
 seeing him?

That is not at all *probable*,

Where can I *procure* a budge-  
 row?

Those articles are the *produce*  
 of this country,

This garden *produces* nothing  
 but weeds,

They use only *profane* lan-  
 guage,

I *promised* to call upon him  
 to-day,

By this our happiness will be  
*promoted*,

Man is *prone* to err,

Let me hear you *pronounce*  
 this word,

yih faḳaṭ (bahānā) hai.

ye bahut (khūḅṣūrat) phūl haiñ.  
 main un par (ghālib) na ho  
 sakā ki unko yahāñ ziyāda  
 'arse tak rakhtā.

yih bīmārī bilfi'l bahut (phailī)  
 hai.

mujhe khīyāl thā, ki tum  
 unheñ jāne se (rok sakte ho).  
 mere āne se (peshtar) tum  
 chale ga.e.

is-kī (kīmat) kya hai? thīk  
 thīk wuhī (bāzār-kā nirkh)  
 hai?

ham ko chāhiye (gharūr) se  
 parhez karen.

is kām-kā (aṣl mālik) kaun hai?

yih kitāb jald (chhāpī) jā, egī.

ḳaid-khāne meñ kitne (ḳaidī)  
 haiñ?

unhoñ ne kuchh (poshīda)  
 bāt-chīt kī.

kyā? (ghālib hai) ki main use  
 dekhūñ?

wuh (ghālib) to b'ilkull nahīñ.  
 mujhe ek bajrā kahāñ (milegā)?

we sab chīzeñ isī mulk-kā  
 (paidawār) haiñ.

is bāgh meñ kharāb ghās-ke  
 siwā, e aur kuchh nahīñ  
 (uḡtā).

we faḳaṭ (burī) bāteñ kahte  
 haiñ.

main ne us se (wa'da kiyā) ki  
 āj tumhāre pās ā, ūngā.

is se hamārī khvūshī (ziyāda)  
 hogī.

ādmī gunāh-ki ṭaraf (mā, il)  
 hai.

is laḳḳ-kā (talaffuḳ) mujhe  
 sunā, o.

- Is my *pronunciation* correct? *merā (talaffuẓ) durust hai ?*  
 What *proof* can you give of *this*? *tum is-kī kyā (ṣubūt) dete ho ?*
- If you take away this *prop*, *agar tum is (sitūn) ukhār-*  
 the roof may fall, *dāloge to chhat gir paregī.*  
 This doctrine is *propagated* *yih masala har jagah meñ*  
 everywhere, *(murawwaj) hai.*  
 Do you conceive this to be *proper*? *tum samajhte ho ki yih thīk*  
*hai ? [hai.*  
 He is a person of *property*, *wuh barā (daulatmand) admī*  
 You will have your *proportion* *nafa' meñ tum apnā pūrā*  
 of profits, *(hiṣṣa) pāoge.*  
 I *propose* that we share the *main (kahtā hūñ) ki jo kuchh*  
 loss between us, *nuḳṣān hū, ā hai, ham donoñ*  
*us meñ sharīk hoñ.*
- Are you the *proprietor* of this *tum is ghar-ke (mālik) ho ?*  
 house?  
 Will you *prosecute* him for his *is-kī takṣīr-ke sabab kyā tum*  
 offence? *uspar (nālīsh karoge) ?*  
 He is now in great *prosperity*, *in dīnoñ us-kā barā (naṣīb) hai.*  
 His affairs are now very *pros-*  
*perous,* *is waqt us-ke kām meñ khūb*  
 In whatever he undertakes he *(tarakkī) ho rahī hai.*  
*prosper,* *jo kām wuh kartā hai, us meñ*  
 It is a prince's glory to *protect* *(kāmyāb hotā hai).*  
 his people, *bādshāh-kī buzurgī is meñ hai*  
*ki wuh apnī ra'iyat-kī*  
*ḥifāẓat kare.*
- They fled to the king for *pro-*  
*tection,* *we (panāh)-ke liye bādshāh-ke*  
 They who are *proud* have little *pās bhāge.*  
 sense, *jo (maghrūr) haiñ kam 'aql*  
 I can *prove* this to be true, *rakhte haiñ.*  
*main (ṣābit) kar saktā hūñ,*  
*ki yih sach hai.*
- This is a common *proverb*, *yih mashhūr (maṣal) hai.*  
 Being in service all the time, *Itne dīnoñ tak barābar naukar*  
 have you not *provided* for *rahe aur phir bhī bāl*  
 your family? *bachchoñ-ke liye kuchh (jam')*  
*na kiyā ?*
- Providence* directs all things, *(Parwardīgār)-ke ḥukm se sab*  
*chīz jāri hai.*
- This disease affects the whole *yih bīmārī tamām (mulk meñ)*  
*phailī hai.*  
 province,  
 Make *provision* for your jour- *tum (toshā) safar-kā taiyār*  
 ney, *karo.*

He does everything he can to  
provoke me,

wuh apne makdūr bhar merā  
(ghuṣṣa dilwāne) ko kām  
kartā hai.

She is a wise and prudent  
woman,

wuh baṛī 'aklmand aur  
(chaturā) 'aurat hai.

A puff of wind will upset this  
boat,

hawā-ke ek (tamānche) se yih  
kishtī dūb-jā, egī.

We must pull the boat along  
with a rope,

hamen nā, o gun se (khīnchnā)  
paregā.

Let me feel your pulse,

maiñ tumhārī (nabz) dekhūñ.

You may expect to be punished  
for this,

tum samajh rakho ki tumhen  
is-ke liye (sazā milegī).

I am reading a dialogue be-  
tween a pupil and his pre-  
ceptor,

maiñ (ustād) aur (shāgird)-ke  
sawāl o jawāb parhtā hūñ.

If I had had sufficient money,  
I should have purchased the  
house,

agar mere pās us ḥadr rupayā  
hotā to wuh ghar kharidā.

There were few purchasers,  
God only is pure, that is, free  
from sin,

(kharidār) bahut thore the.  
fakaṭ khudā (pāk) hai, ya'ne  
be-'aib.

Can you inform me how the  
heart may be purified?

tum mujhe batā-sakte ho ki dil  
kyūñkar (ṣāf ho saktā hai) ?

I purpose to consider this sub-  
ject,

maiñ (irāda rakhtā hūñ) ki is  
muḥaddame-kī tajwīz karūñ.

For what purpose do you make  
this?

kis (irāde) par yih banāte  
ho ?

He found a purse with five  
ashrafis in it,

us ne pāñch ashrafiyon kī  
(thailī) pā.ī.

Our soldiers pursued the  
enemy sixty miles,

hamāre sipāhiyon ne dushman  
kā sāth kos tak (pīchhā kiyā).

Your pursuit of pleasure is  
fruitless,

tumhārī ('aish-jū.ī) befā, ida  
hai.

He put all his savings into the  
bank,

us ne apnī sārī bachat bank  
men (jam' kī).

Q.

He has many good qualifica-  
tions,

wuh bahuterī achchhī (liyākā-  
ten) rakhtā hai.

Are you qualified to do this  
work?

tum is kām karne-ke (lā, ik)  
ho ?

Of what quality is this cloth?

yih kis (ḳism)-kā kapṛā  
hai ?

What quantity do you wish for?

tum kis (ḳadar) chāhte ho ?

They appear to be fond of quarrels,	m'alūm hotā hai ki (jhagrā) unheñ achchhā lagtā hai.
Why do you quarrel one with another?	tum āpas meñ kyon (larṭe) ho ?
Is the work printed in folio, quarto, octavo, or duodecimo?	yih kitāb pūrī takhtī par chhapī hai, ya (du-warkā), ya chau warkā yā si-warkā ?
The king and queen were both present,	bādshāh aur (malika) wahāñ donoñ hāzir the.
Take some water to quench your thirst,	apnī piyās (bujhāne ko) thorā pānī piyo.
That vessel came quick,	wuh jahāz (jald) āyā.
We must quicken our pace, if we wish to arrive there this evening,	agar ham āj shām ko wahāñ pahunchā chāhte haiñ to hamēñ kadam (barhākar chalnā) chāhiye.
Give me a quill and a quire of paper,	ek (kalam) aur ek (dasta) kāghaz 'ināyat kijiye.
When do you mean to quit this house?	tum is ghar-ke (khālī karne) kā kab irāda karte ho ?
This is a quotation from some other book,	yih kisī aur kitāb se (muntakhhib) hai.

## R.

Paper is made of rags,	(chithron) se kāghaz bantā hai.
Some of the garden rails are broken,	bāgh-kī (bārī) kuchh tūt ga, i hai.
It rains very fast,	meñ khūb (barastā) hai.
Are you fond of raisins ?	(kishmish) tumheñ bhātī hai ?
What is his rank in the army ?	fauj meñ us-kā kyā ('uhda) hai ?
The stream is very rapid in the rainy season,	barsāt-ke mausim meñ is daryā-kī dhār bahut (tez) hotī hai.
This is a very rare plant,	yih bahut hī ('ajūba) paudhā hai.
He is very rash in his conduct,	wuh apnī chāl meñ barā (jald-bāz) hai.
He is a great rascal,	wuh barā (harāmzāda) hai.
At what rate do you buy this cloth ?	is kapre ko kis (bhāṛ) par kharīdte ho ?
It is not good to eat rice raw,	kachā chāwal (khānā) khūb nahīñ.
I cannot reach so high,	maiñ itnā ūñchā nahīñ (pahunch) saktā.

- He *reads* eight or ten hours every day, wuh har roz āth das ghanṭe (paṛhtā) hai.
- Sir, the carriage is *ready*, ṣāhib, gārī (taiyār) hai.
- This is all *real*, not show merely, yih sab (haḳīḳī) hai, na tamāshā.
- Man has *reason*, the beasts have it not, ādmī ('aḳl) rakhtā hai, jānwar nahīn.
- What is the *reason* you cannot be silent? kyā (sabab) hai ki tum chup nahīn rah sakte?
- What you say is *reasonable*, jo tum kahte ho wuh (m'aḳūl) hai.
- That house has been *rebuilt*, wuh ghar (phirkar taiyār kiyā) gayā hai.
- I *received* your letter, dated 1st March, tumhārā khatt mu'arrakha yakum Mārch-kā (mujhe pahuñchā).
- Give me a *receipt* for the money, un rūpaiyon-kī (rasīd) mujhe do.
- Is this intelligence *recent*? yih khabar (jadīd) hai?
- Tell me the *recipe* for this medicine, is darwā-kā (nuskha) mujhe batāo.
- Have you *reckoned* what these things will come to? tum ne (ḥisāb-kiyā) ki in chīzon kī kīmat kyā hogī?
- I now *recollect* what you told me, jo tum ne mujh se kahā thā, so main abhī (yād kartā hūn).
- I have no *recollection* of his telling me it, mujhe (yād) nahīn ki is ne mujhe yih kahā.
- Sir, be pleased to give me a letter of *recommendation* to that gentleman, ṣāhib, ek (sifārish-nāma) fulāne ṣāhib-ke nām meñ 'ināyat kījiye.
- I desire no *recompense* for serving you, main tumhārī khidmat-guzārī kā kuchh (ajar) nahīn chāhtā.
- They two are now *reconciled*, we dono ab (muttafik) hū, haiñ.
- Have you any expectation of *recovering* your property? apnā (māl) pāne-kī tum kuchh ummed rakhte ho?
- If there be any mistakes, *rectify* them, agar is meñ kuchh ghaltiyān, hoñ to (durust) kījiye.
- I have very much *reduced* my expenses, main ne apnā kharch bahut kuchh (ghaṭā diyā hai).
- To what do these words *refer*? ye bāteñ kis-ke (kaḳḳ meñ haiñ)?
- Can you give me a *reference* to any one? aisā ādmī batā sakte ho jo tum se (wāḳif) ho?

- The more I *reflect* upon this circumstance, the more I regret it,  
 I feel much *refreshed* by the air,  
 He will be obliged to *refund* this sum,  
 He has *refused* what advice I offered,  
 I bear him very great *regard*,  
 You ought to have *regarded* my advice,  
 His *regiment* is gone to Cawnpore,  
 I *regret* I did not follow your advice,  
 I shall *rejoice* to see him,
- These matters need to be *regulated*,  
 The business proceeds with *regularity*.  
 There is no ready money *remaining*,  
 I wish to *renew* the lease of this house,  
 The monthly *rent* of this house is fifty rupees,  
 Your house needs *repairs*,
- Can you lend me two hundred rupees? I will *repay* you in ten days,  
 I now *repeat* what I told you before,  
 Hereafter our *repentance* will be useless,  
 Had I acted as they advised me, I should have *repented* of it very much,  
 This is a *repetition* of what was said before,  
 What *reply* do you make to my question?
- is muḡaddame meñ jitnā (ghaur kartā hūñ) utnā hī mujhe ranj hotā hai. mujh ko is harwā se barī (tāzagī ḡāṣil hai). itne rūpaiye us ko (pher-dene honḡe). jo naṣīhat main ne kī, so us ne (na māñī). [hūñ. main usko barī (t'azīm) kartā merī naṣīhat (māñnā) zarūr thā. uskī (palṭan) Kāñhpūr ga,ī hai. main (pachhtātā hūñ) ki main ne āp-kī naṣīhat na māñī. us-ke dekhne se main (khwōush hūñgā). in mu'āmalon-ke liye (intizām) darkār hai. yih kām barī (durustī) se chaltā hai. kuchh naḡd (bāḡī) nahīñ. main is ghar-kā kirāya-nāma pher likhāyā chāhtā hūñ. is ghar-kā māhwārī (kirāya) pachās rūpaiye haiñ. tumhārā ghar (marammat)-ṭalab hai. tum do sau rūpaiye mujhe ḡarḡ de sakte ho? to main das roz ba'd (adā karūñgā). jo main ne tum se pahle kahā, wuhī (phīr kahtā hūñ). pīchhe hamāre (tauba) karne se kuchh fā,ida na hogā. agar main un-kī ṣalāḡ par chaltā to main bahut pachhtātā. jo pahle kahā gayā thā usī-kā (duhrāñā) hai. mere sawāl-kā kyā (jawāb) dete ho?*



- I have made a *report* to Mr. —, *fulāne ṣāhib ko main ne (khabar) dī hai.*  
 It is so *reported*, *afwāh to yūn hai.*  
 I will *represent* the subject to him, *main yih mu'āmala us se ('arṣ) karūngā.*  
 His conduct was *reproached* by many, *uskī chāl par bahutoñ ne (malāmat kē).*  
 Their conduct deserves *reproof*, *un-ke af'āl (sarzanish)-ke lā,ik haiñ.*  
 He *reproved* them very sharply, *us ne un ko khūb (dhamkāyā).*  
 What *request* did they make? *unhoñ ne kyā (darkhwāst) kī ?*
- I *request* of you only this one favour, *main tum se faqaṭ yih 'ināyat (chāhtā hūñ).*  
 These two very much *resemble* each other, *ye donoñ āpas meñ bahut (ham-shakl) haiñ.*  
 You will *reserve* for me three copies of your book, *tum tīn jildēñ apñī kitāb-kī, mere liye (rakhnā).*  
 Where do you *reside*? *tum kahāñ (rahte ho) ?*  
 Is that the place of your *residence*? *kyā yih tumhārī (rahne)-kī jagah hai ?*  
 He has *resigned* his former office, *wuh apne pahle 'uhde se (mustaufī) hū,ā.*  
 You *cannot resist* his claim, *tum us-kā da'wā (daf' na kar sakte).*  
 The enemy fled without *resistance*, *dushman baghair (muḳābale)-ke bhāg-gayā.*  
 They are *resolute* in their purpose, *we apne irāde par (kā,im) haiñ.*  
 To do this requires *resolution*, *is-ke karne ko (pakkā irāda) darkār hai.*  
 I am *resolved* to do so no more, *main ne (kaṣṭ kiyā hai) kī phir aisā na karūngā.*  
 He is everywhere *respected*, *us-kī sab kahīñ (ta'zīm hotī hai).*
- I pay great *respect* to what he says, *main uskī bāt-kā bayā (adab) kartā hūñ.*  
 I had no *rest* last night, *kal-kī rāt main ne kuchh (ārām) na pāyā.*  
 I have *restored* more than I took away, *jitnā main ne liyā thā, us se ziyāda (adā kiyā hai).*  
 What was the *result* of your deliberation? *tumhāre soch bichār-kā (natīja) kyā niklā.*

- From this measure many benefits will *result*,  
 Can you *retain* this in your memory?  
 At ten o'clock the company began to *retire*,  
 When do you propose to *return*?  
 I have *revised* what I had written,  
 Trade is now beginning to *revive*,  
 The General *rewarded* the soldiers,  
 Tie this with a *riband*,  
 That merchant is very *rich*,
- What are *riches* to him who has no heart to make a right use of them?  
 Can you tell the meaning of this *riddle*?  
 He *rides* on horseback every morning,  
 They *ridicule* serious counsel,  
 She has lost her diamond *ring*,
- The bell *rings* daily at twelve o'clock,  
 This fruit is beginning to *ripen*,  
 If you wish to be a good scholar, *rise* early every day,
- The price of indigo has *risen* lately,  
 The sea *roars* loudly,
- He has been *robbed* of all his plate,  
 The ship ran upon a *rock*, and was lost,  
 The *roof* of the house fell in.  
 How many *rooms* are there in the house?
- is bāt se bahut fā,ide (nikleṅge).*  
*tum is ko yād (rakh) sakte ho?*  
*das baje mahfil (barkhāst hone) lagī.*  
*tum kab (wāpas āne)-kā irāda karte ho?*  
*main ne jo likhā thā uspar nazari sānī kī hai.*  
*saudāgarī ab phir (chamakne) lagī.*  
*faujdar ne sipāhiyon ko (in'ām diyā).*  
*is ko (fite) se bāndho.*  
*wuh saudāgar barā (daulatmand) hai.*  
*us-ke liye (daulat) kyā jo usko thik baratne ko dil nahin rakhtā,*  
*is (chīstān)-kī ma'nī tum kah-sakte ho?*  
*wuh har roz subh ko ghoṛe par (sawār hotā hai).*  
*we nek šalāh par (hanste haiin).*  
*us ne apnī almās-kī (angūthī) kho-dālī.*  
*ghantā har roz do pahar ko (bajtā) hai.*  
*yih mewa (pakne) par āyā hai.*  
*agar tum fāzil hū, ā-chāhte ho, to har roz barī fajr (uṭhā karo).*  
*thoṛe din se nīl-kī kīmat (barh-ga,ī hai).*  
*samundār barā (shor) kartā hai.*  
*us-kī sab rikābiyān (chorī) ga,īn.*  
*wuh jahāz kisī (chaṭān) par charhkar tabāh hū,ā.*  
*ghar-kī (chhat) gir-parī.*  
*us ghar men kitne (kamre) haiin?*

Those trees were dug up by  
 the roots,  
 Make the boat fast with a rope,  
 Rub your hands with this leaf,  
 The vessel ran upon a sand-  
 bank, and lost her rudder,  
 By these deeds he will in the  
 end be ruined,  
 What rule do you observe in  
 study?  
 God is the ruler of the universe,  
 Run after him and call him  
 back,  
 This knife is covered with  
 rust,

*we darakht (jar) se khod-dāle  
 ga, e the.  
 kishṭī ko (rassī) se bāndh-do,  
 apne hāthoñ ko is patte se  
 (malo).  
 jahāz retī-ke ṭīle par charḥ  
 gayā aur us-kī (patwār)  
 ṭūt-gā, ē.  
 in kāmoñ se ākhir ko wuh  
 (kharāb hogā).  
 muṭāla'e meñ tum kyā (dastūr)  
 rakhte ho ?  
 khudā jahān-kā (ḥākīm) hai.  
 us-ke pīchhe (dauro) aur use  
 phir bulā-lo.  
 yih chhurī (zang)-kḥurda ho  
 gā, ē hai.*

S.

This is indeed a sad misfortune,  
 He is used to ride without a  
 saddle,  
 I heard of his safe arrival in  
 London,  
 We may live here in safety,  
 This boat has neither mast nor  
 sail,  
 Sailors visit different parts of  
 the globe,  
 His salary is 500 rupees a  
 month,  
 There will be a sale of salt  
 to-morrow,  
 These articles are not sale-  
 able,  
 Yours and mine are both the  
 same,  
 Show me a sample of the  
 rice,  
 This rice is full of sand,  
 Your book has afforded me  
 much satisfaction,  
 They are never satisfied,

*yih ḥakikat meñ ek (barī)  
 muṣibat hai.  
 us ko baghair (zīn) sawār hone  
 kī 'ādat hai.  
 maiñ ne sunā ki wuh (ṣaḥīḥ  
 salāmat) Landan pahunchā.  
 ham yahān (salāmatī) se raheñ.  
 is kishṭī meñ (pāl) aur mastūl  
 nahīñ.  
 (mallāḥ) dunyā-ke mukhtalif  
 mulkoñ-kī sair karte haiñ.  
 us-kī (tankhwāḥ) pān sau  
 rūpaiya hai.  
 kal (namak)-kā (nīlām) hogā.  
 yih asbāb k̄ābil (farokht)-ke  
 nahīñ.  
 tumhārī aur merī dono-kī  
 (yaksāñ) hai.  
 mujhe chāwal-kā (namūna)  
 dikhāo.  
 yih chāwal (bālū) se bharā hai.  
 tumhārī kitāb parhne se mujh  
 ko bahut (kḥwushī) hū, ē.  
 we kabhī (ser) nahīñ hote.*

Save this for to-morrow,  
I have *saved* my friend from a  
very great danger,  
Tell the carpenter to *saw* this  
board in two,  
This is an old *saying*,  
These articles are now *scarce*,  
Scatter this seed on the ground,  
I have bought a *score* of sheep,

He treated my advice with  
*scorn*,  
Scrape the ink off your pen,  
I have *scratched* my finger  
with a nail,  
Why do you *scrawl* on my  
paper?  
These children *scream* all day,

This lock is fastened on with  
*screws*,  
This is the village *scribe*,  
The ship will go to *sea* to-  
morrow,  
What did you give for that  
*seal*?

Have you *sealed* your letter?  
There are no *seams* in this cloth,  
I had a long *search* to no pur-  
pose,  
I have been *searching* for this  
all day,  
This is a pleasant *season* of  
the year,  
We walked by the *sea-shore*,

They keep all things *secret*,

You will find this in the fourth  
chapter, fifth *section*,  
You may remain here *secure*,  
I *see*, the trouble I take to  
teach you is useless,

is ko kal-ke wāṣṭe (rakho).  
main ne apne dost ko bahut  
bare khatre se (bachāyā) hai.  
barhā,ī se kaho, ki (āre) se is  
takhte ko do kar-dāle.  
yih purānī (kahāwat) hai.  
ye chīzeṅ bilfīl (kamyāb) haiṅ.  
yih tukhṁ zamīn meṅ (bo-do).  
main ne ek (koṛī) bhareṅ mol  
līṅ.

us ne merī naṣīhat ko (halkā)  
jānā.

ḳalam se siyāhī (poñchho).  
main ne apnī unḡlī ek kīl se  
(chhīl-dālī).

mere kāḡhaz par kyūn (lakīreṅ)  
karte ho?

ye larke tamām din (chillāyā)  
karte haiṅ.

yih ḳuṣl (pech) se lagāyā gayā  
hai.

yih gānw-kā (kātib) hai.  
kal jahāz (samundar) meṅ  
jā, egā.

tum ne us (muhr)-kā kyā diyā?  
[kī hai]?

tum ne apne khatt par (muhr  
is kapre meṅ) (sīwan) nahīn hai.  
main ne der tak be-fā, ida  
(talāsh) kī.

main din bhar uskī talāsh  
meṅ rahā.

baras bhar meṅ yih (mausim)  
bahut achchhā hai.

ham ne (daryā kināre) sair  
kī.

we sab bāteṅ (poshīda) rakhte  
haiṅ.

us ko chauthe bāb-kī pāñchwīn  
(faṣl) meṅ pā, oge.

tum yahān (khair se) raho.  
main (dekhtā) hūn, ki merī  
miḡnat tumhārī ta'līm meṅ  
be-sūd hai.

- Sow this *seed* in the garden,  
If we *seek* for knowledge, we  
shall find it,  
The police-officer *seized* him,  
*Select* what things you choose,
- I intend to *sell* my old books  
and buy new ones,
- I *send* my servant to Calcutta  
once a week,
- The king said, *Send* for the  
*executioner*,  
He is a *sensible* man,  
She possesses much *sense* and  
judgment,  
It behoves us to keep our  
*senses* under control,  
This *sentence* has no beginning  
or end,  
My *sentiments* agree with  
yours,  
How long is it since their *sepa-  
ration* ?  
They live in *separate* houses,
- The sky is *serene* and clear,  
Are you *serious* in what you  
say ?  
Send a *servant*,  
Ivory *serves* for various pur-  
poses,  
I have been in his *service* ten  
years,  
I *set* off to-day for Murshid-  
ābād,  
I have *set* the trap in the place  
you told me,  
I will now *settle* my account,
- He was punished *severely*,  
*Sew* these two together,  
Sit in the *shade* of this tree,
- is* (bīj) ko bāgh meñ bo.  
agar ham 'ilm (ḍhūndheñ), to  
albatta pāweñge.  
kotwāl ne use (pakar-liyā).  
tum jo jo chīz chāhte ho (chun  
lo).  
merā manshā hai ki apnī  
purānī kitābeñ (bech) ḍālūñ  
aur na, ī kharīdūñ.  
maiñ apne naukar ko hafte  
meñ ek bār Kalkatte (bhejtā)  
hūñ.  
bādshāh ne kahā ki (jallād ko)  
(bulā, o).  
wuh ('aḳlmand) ādmī hai.  
wuh barī ('aḳl) aur rā'e rakhtī  
hai.  
ham ko chāhiye ki apne  
(hawāss) zabt meñ rakheñ.  
*is* (jumle)-kā na awval hai  
na ākhir.  
*is* meñ merī (rā'e) āp se muwāfīk  
hai.  
kitne roz se un meñ (judā, ī)  
hai ?  
we (jude jude) gharoñ meñ  
rahte haiñ. [hai.  
āsmān khūb (ṣāf) aur nūrānī  
jo tum kahte ho (sach) hai ?  
ek (naukar) ko bhejo.  
hāthī-dānt tarāḥ tarāḥ-ke kā-  
mon meñ (ātā hai).  
maiñ un-kī (khidmat) meñ  
das baras se hūñ.  
maiñ āj Murshidābād (jātā  
hūñ).  
jis jagah tum ne mujhe kahā,  
maiñ ne jāl (bichhāyā),  
maiñ ab apnā hisāb (be-bāḳ  
karūngā).  
us ne (barī) sazā pā. ī.  
in dono ko milāke (siyo).  
*is* dara t-ke (sāye) meñ baiṭho.

- My house is *shaded* with trees, *merā ghar darakhton se (sāyadār) hai.*
- Shake* the boughs of the tree, *darakht-kī ṭahniyān (hilā, o).*
- Shake* off the dust on your clothes, *apne kapron par kī gard (jhārdālo).*
- What, have you no *shame*? *kyā tumheñ (sharm) nahīn?*
- Do you know what *shape* the earth is? *tum jānte ho kī zamīn-kī (shakl) kaisī hai?*
- He has received his own *share* out of the property, *us māl se usne apnā (ḥiṣṣa) liyā.*
- Is your knife *sharp*? *tumhārī chhurī (tez) hai?*
- I am just going to *shave*, *main (khaṭ banāne) jātā hūñ.*
- The sun *shed* his beams over the earth, *sūraj-kī dhūp sārī zamīn par (phailī).*
- Give me a *sheet* of paper, *ek (taḥhta) kāghaz mujhe do.*
- I have found a beautiful *shell*, *main ne ek khūbśurat (sīpī) pāī.*
- It rains fast, let us *shelter* ourselves, *pāñī barastā hai, ā, o ham (panāh leñ).*
- The sun *shines* with great power to-day, *āj sūraj-kī (dhūp) bahut sakht hai.*
- Do you know how to *shoot* with arrows? *tum tīr (chalāne) jānte ho?*
- Whereabouts is his *shop*? *us-kī (dukān) kahāñ hai?*
- Can you *shorten* this? *tum ise (chhotā kar-) sakte ho?*
- He *shot* at the tiger twice, but missed him, *us ne sher par do bār (golī lagāī) lekin khaṭā kī.*
- He has an epaulet on his *shoulder*, *uske (kāndhe) par ek nishān hai.*
- Please *show* me the book you spoke of, *jis kitāb-kā āp ne zikr kiyā, so mujhe dikhāīye.*
- Shun* the company of the wicked, *bad ādmiyon-kī ṣuḥbat se (parhez karo).*
- Shut* the room door, there is such a noise, *kamre-kā darwāza (band karo), baṛā shor hotā hai.*
- He has been *sick* (or ill) a long time, *wuh bahut dinon se (bīmār) hai.*
- Why do you *sigh*? *tum kyūñ (ṭhandī sāñs) bharte ho?*
- This is a *sign* of rainy weather, *yih bārish-kī (nishānī) hai.*
- Please to *sign* this paper, *mihrbānī se is kāghaz par (ṣahīh) kījiye.*
- It *signifies* little what they say, *jo we kahte haiñ kuchh (muṣāyaka) nahīn.*

- For the foolish *silence* is best, *be-wukūfoñ ko (khāmoshī) bihtar hai.*
- They all remained *silent*, *we sab (chup) rahe.*
- This is a *silk* manufactory, *yih (resham)-kā kār-khāna hai.*
- What can be greater *silliness* than to think thus? *aisā khayāl karne se barh kar aur kaun sī (himākat) ho saktī hai?*
- My case is *similar* to yours, *merā hāl tumhārā (sā) hai.*
- His love towards us is *sincere*, *us-kī mahābbat hamāre sāth (dilī) hai.*
- He is a man of *sincerity*, *wuh barā (rāst-bāz) hai.*
- She *sings* very sweetly, *wuh achchhā (gātī) hai.*
- Their religious opinions are *singular*, *unke mazhabī khayālāt (anokhe) haiñ.*
- The boat is *sinking*, *nā,ṛ (dūbī-jātī) hai.*
- No man is so just that he *sins* not, *ko,ī admī aisā thīk nahīñ ki (gunāh na kare).*
- Sit* down, and see if you can understand this or not, *(baiṭh jā,ṛ) aur dekho ki tum ise samajh sakte ho yā nahīñ.*
- What *size* is the book you speak of? *jis kitāb-kā tum ne zikr kiyā, wuh kitnī (barī) hai?*
- Here is a *sketch* of the village, *yih us gāñw-kā (naṣha) hai.*
- He has much *skill*, *wuh barā (hunar) rakhtā hai.*
- He is a *skilful* physician, *wuh barā (kābil) ḥakīm hai.*
- The *sky* is overcast, *(āsmān) par badlī chhā,ī hai.*
- I had no *sleep* all last night, *kal main tamām rāt nahīñ (soyā).*
- He *sleeps* every morning till eight o'clock, *wuh har ṣubḥ āṭh baje tak (sotā) hai.*
- The cut in my hand *smarts* very much, *mere hāth-kā zakhm bahut (dard kartā) hai.*
- Let me *smell* that flower, *wuh phūl mujhe (sūñghne do).*
- These flowers are without *smell*, *in phūloñ meñ (khwush-bo) nahīñ.*
- Why do you *smile*? *tum kyūñ (hañste) ho?*
- The house is full of *smoke*, *ghar (dhū,āñ) se bharā hai.*
- This is *smooth* paper, *yih (chiknā) kāghaz hai.*
- These dogs *snarl* at one another, *ye kutte ek dūstre par (gurrāte) haiñ.*
- He *snatched* it out of my hand, *us ne ise mere hāth se (chhīñ liyā).*
- You *sneeze*, because you have got a cold, *tum ko zukām hū,ā hai, is liye (chhīñkte) ho.*
- Snow* is white, *(barf) sufaid hai.*

Have you bought any <i>soap</i> ?	<i>tum ne kuchh (sābūn) mol-liyā hai ?</i>
This pen is very <i>soft</i> ,	<i>yih kalam bahut (narm) hai.</i>
This <i>soil</i> is fertile,	<i>yih (zamīn) ser-hāsil hai.</i>
May I <i>solicit</i> , sir, this one favour,	<i>ṣāhib, agar ijāzat deñ, to main ek ('arz karūn) ?</i>
I wished to tell you <i>something</i> , but have forgot what,	<i>main (kuchh bāt) tum se kahā chāhtā thā, lekīn bhūl-gayā.</i>
This occasions me much <i>sorrow</i> ,	<i>yih mujh ko bahut (dukh) detā hai.</i>
He appears very <i>sorrowful</i> ,	<i>wuh bahut (dilgīr) ma'lūm hotā hai.</i>
I am <i>sorry</i> for my offence,	<i>main apnī takṣīr-ke māre (ranjīda) hūn.</i>
<i>Sort</i> these papers,	<i>in kāghazon ko (kism-wār chhānto).</i>
Is this the <i>sort</i> you wanted?	<i>yih wuhī (kism) hai jo tum chāhte ho ?</i>
The <i>soul</i> must be happy or miserable,	<i>(rūh) zarūr yā to sukh meñ rahegī, yā dukh meñ.</i>
I hear the <i>sound</i> of music,	<i>main rāg-kī (āwāz) suntā hūn.</i>
That fruit is <i>sour</i> , don't eat it,	<i>wuh mewa (khaṭṭā) hai, use mat khāo.</i>
<i>Sow</i> these flower-seeds in the garden,	<i>is phūl-ke in bījōn ko bāgh meñ (bo).</i>
Leave more <i>space</i> between the lines,	<i>saṭaron ke bīch ziyāda jagah (chhoṛo).</i>
In the <i>space</i> of three months,	<i>tīn mahīne-ke ('arṣe) meñ.</i>
He besought them to <i>spare</i> his life,	<i>us ne un se apnī jān (bakḥshī) chāhī.</i>
A <i>spark</i> of fire may set in flames a whole village,	<i>ek (chingārī) sāre gānw ko chāhe to phūnk de.</i>
He speaks the Bengālī language well,	<i>wuh Banglā khūb (boltā) hai.</i>
Show me a <i>specimen</i> of your writing,	<i>apne khaṭṭ-kā ek (namūna) di-khāo.</i>
They wear <i>spectacles</i> ,	<i>we ('ainak) lagāte haiñ.</i>
He <i>spends</i> his money as fast as he procures it,	<i>jaisā wuh jald pātā hai, waisā-hī apnī daulat ko jald (kharch kartā hai).</i>
They trade in different kinds of <i>spices</i> ,	<i>we ṭarah ṭarah-kā (maṣālīh) bechte haiñ.</i>
Take care you don't <i>spill</i> the ink,	<i>khābardār roshnā,ī na (girānā).</i>



- He has done this merely out of *spite*,  
 Having *split* the cocoa-nut,  
 his friend and himself drank  
 the milk,  
 You have *spoiled* my paper,  
 There is a *spot* of ink on your  
 clothes,  
*Spread* this mat upon the  
 floor,  
 Having *spread* a net at night,  
 he caught many birds,  
 The weeds *spring* up very fast  
 here,  
*Sprinkle* a little water,  
 That is a *stag* of twelve tine,  
 He was sitting on the *stairs*,  
 When you read, *stand* in your  
 proper place,  
 They all *stared* to see me,  
 The people were nearly  
*starving*,  
 He is a person of high *station*,  
 She intends to make a long  
*stay* there,  
 He still continues *steady* to his  
 purpose,  
 The jackal *steals* what he can  
 lay hold of,  
 The bank of this river is very  
*steep*,  
 Can you *steer* a vessel?  
*Stick* these papers together  
 with paste,  
 He walks with a *stick*,  
 He is gathering *wood* (literally  
*sticks*) in the forest,  
 This paper is too *stiff*,  
 Cannot you be *still* for one  
 moment?  
 This fly has no *sting*,
- yih us ne faḡaḡ (dushmanī) se  
 kiyā.*  
*nāriyal ko (toḡkar) wuh aur  
 uskā dost uskā dūdh pī ga, e.*  
*merā kāghaz tum ne (kharāb)  
 kiyā.*  
*tumhāre kapṛon par siyāhī-kā  
 (dāgh) hai.*  
*is ṣaff ko zamīn par (bichhā-  
 do).*  
*us ne rāt ko jāl (bichhā-kar)  
 bahut chiriyān pakṛīn.*  
*kharāb ghās yahān bahut jald  
 (barhtī) hai.*  
*thorā pānī (chhirko).*  
*wuh bārah-singā hai.*  
*wuh (sirhī) par baithā thā.*  
*jab tum parho, tab apnī jagah  
 (khare raho).*  
*we sab mujh ko dekhkar (tākte  
 the).*  
*we admī (bhūkh)-ke māre  
 (marne) par the.*  
*wuh baṛe (rutbe)-ka admī hai.*  
*wuh bahut der wahān (rahne)  
 kā irāda kartī hai.*  
*abtak wuh apne irāde par  
 (muḡirr) rahtā hai.*  
*gīdar jo pātā hāi, (churā lejātā  
 hai).*  
*is daryā-kā kināra baṛā  
 (ūnchā) hai.*  
*tum jahāz (chalā) sakte ho?*  
*in kāghazon ko le, e se (chipkā  
 do).*  
*wuh (lāthī) pakarke phirtā hai.*  
*wuh jāngal meṅ (lakṛiyān)  
 chuntā hai.*  
*yih kāghaz ziyāda-tar az ḡadd  
 (sakht) hai.*  
*tum ek dam (chup) nahīn rah  
 sakte?*  
*is makkhī-ke (ḡank) nahīn.*

I am now so weak I can scarcely stir,	<i>main ab aisā kamzor hūn, ki (hilnā) dushwār hai.</i>
He has great store of learning,	<i>uske pās'ilm-kā barā (khazāna) hai.</i>
I did not hear that story,	<i>wuh (khiṣṣa) main ne na sunā,</i>
Is this ruler straight?	<i>kyā yih (mistar) sīdhā hai?</i>
Strain this milk through a cloth,	<i>kapre meñ is dūdh ko (chhāno).</i>
I am a stranger here,	<i>main yahān (ajnabī) hūn.</i>
Where can we get straw?	<i>(bichālī or piyāl) hamen kahān se mil saktī hai?</i>
I have but little strength,	<i>mujhe bahut-hī kam (ṣāḡat) hai.</i>
Stretch out your hand,	<i>apnā hāth (sīdhā karo).</i>
I will go as soon as the clock strikes,	<i>ghante-ke (bajte)-hī main jā,ūngā.</i>
He struck him with a stick on the head,	<i>us ne us-ke sir par lakṛī (mārī).</i>
Have you any string?	<i>tumhāre pās (rassī) hai?</i>
They stripped him and took away his clothes,	<i>unhoñ ne (nangā karke) uske kapre le-liye.</i>
They are strong and healthy,	<i>we (kavī) aur tan-durust haiñ.</i>
Getting into the boat, he stuck in the mud,	<i>wuh kishtī meñ chaṛhte hū, e kīchar meñ (phañs-gayā).</i>
They study all the day long,	<i>we din bhar (parhte haiñ).</i>
I stumbled in running across the road,	<i>rāste-ke us pār jāne meñ, mere (thokar) lagī.</i>
We ought to subdue our passions,	<i>hamen chāhiye ki apnī nafsānī khwāhishen ko (kābū meñ rakken).</i>
What is your advice on this subject?	<i>is (bāt) meñ tumhārī kyā ṣalāh hai?</i>
They submitted to the conquerors,	<i>we ghālībōn-ke (mutī) rahe.</i>
Will you subscribe to this publication?	<i>tum is kitāb-ke liye (dastkhat karoge)?</i>
Some people write on leaves as a substitute for paper,	<i>ba'ze log kāghaz-ke ('iwaz) patte par likhte haiñ.</i>
With your assistance I have succeeded,	<i>tumhāri madad se, main (kāmyāb hū,ā).</i>
We have had little success in our work,	<i>is kām meñ ham ne thoṛā-hī (fā,ida) pāyā.</i>
Who is to be his successor?	<i>us-ke (kā,im maḡām) kaun honewālā hai?</i>

- The squirrels *suck* this fruit,  
 He did not *suffer* me to sell  
 the goods,  
 Will this kind *suit* you?  
 Your advice appears *suitable*,  
 I have but two *suits* of clothes,  
 It is now the *summer season*,  
 He has received a *summons* to  
 attend the court to-morrow,  
 Who *superintends* this work?  
 It will then be in vain to *sup-  
 plicate*,  
 Can you *supply* me with these  
 articles?  
 He has no means of *support*,  
 How does he *support* his  
 family?  
 I should *suppose* you are mis-  
 taken,  
 I am not *sure* that it is so,  
 I am his *surety*,  
 We saw a dead body floating  
 on the *surface* of the water,  
 I felt great *surprise* on hearing  
 this,  
 He would have been greatly  
*surprised* had you told him  
 this,  
 I am *surrounded* with difficul-  
 ties,  
 I have no *suspicion* that he has  
 done this,  
 Look—here is a *swarm* of  
 bees,  
*Sweep* away this litter,  
 The sugar-cane is very *sweet*,  
 My foot *swelled* greatly,  
 Can you teach me to *swim*?
- gilahriyān is mewe ko (khātī  
 haiñ).*  
*us ne mujh ko asbāb bechne (na  
 diyā). [hai] ?*  
*yih k̄ism tumhārī (pasand ātī  
 tumhārī naṣīhat (munāsib)  
 ma'lūm hotī hai.*  
*mere pas faḳaṭ do (jore) kapre  
 haiñ.*  
*ab (garmī-kā mausim) hai.*  
*us-ke pās (saman) āyā kī wuh  
 kal'adālat meñ hāzīr ho.*  
*is kām-kā kaun (muhtamim  
 hai) ?*  
*us waḳt (ma'zarat) mufīd na  
 hogī.*  
*tum ye chīzeñ mere liye (lā)  
 sakte ho ? [nahīñ.*  
*uskī (guzrān)-kā koṛ ṭaur  
 wuh kyūñkar apne larwāhikoñ  
 kī (parwarish kartā hai) ?*  
*maiñ (samajhtā) hūñ kī tum  
 ne ghalatī kī hai.*  
*mujhe (yaḳīñ) nahīñ kī yih  
 aisā hai.*  
*maiñ us-kā (zāmin) hūñ.*  
*ham ne ek murde ko pāñī-kī  
 (saṭh) par bahte dekhā.*  
*is bāt-ke sunne se mujh ko  
 barā (ta'ajjub) hū.ā.*  
*agar yih bāt tum us-se kahte,  
 to wuh bahut (ta'ajjub)  
 kartā.*  
*maiñ mushkiloñ meñ (ghirā)  
 hūñ.*  
*mujhe (gumān) nahīñ, kī us  
 ne aisā kiyā hai.*  
*dekho ek mak̄khiyoñ kā (jhunḍ)  
 yahāñ hai.*  
*is kure ko (jhār-dālo).*  
*gannā barā (mīṭhā) hai.*  
*merā pāñw bahut (sūj-gayā).*  
*tum mujhe (pairnā) sikhā-  
 sakte ho ?*

This parrot *swings* upon a wire,  
Where is my *sword* ?  
They teach without any *system*,

yih totā adde par baiṭhkar  
(jhūltā hai).  
merī (talwār) kahān hai ?  
we be-(kā'ida) parhāte haiñ.

## T.

Come in, and *take off* your  
cloak,

bhītar āo, apne labāde ko  
(utār dālo).

He *takes* medicine usually once  
a month,

wuh har mahīne ek bār dawā  
(khātā) hai.

Having *taken* the fort, they  
entered the city,

ki'le ko (lekar) we shahr meñ  
dākhil hūe.

They *talk* incessantly,  
He *teaches* English and Ben-  
gālī,

we lagātār (bakte haiñ).  
wuh Angrezī aur Banglā  
(sikhātā) hai.

The same *teacher* that *taught*  
you, *taught* me,

jis (ustād) ne tum ko (sikhāyā),  
usī ne mujhe (sikhāyā).

Mind you don't *tear* your new  
book,

khābardār apnī naṣ kitāb na  
phārnā.

*Tell* me where I may meet  
with him,

mujhe (batāo) us-se kahān  
mulākāt hogī.

This will *tend* to increase our  
knowledge,

yih hamāre ilm barhāne ko  
(mā'il karegā).

It is now *term* time, the court  
is open,

yih (darbār)-kā waqt hai, 'adā-  
lat khulī hai.

When do you expect this affair  
will *terminate* ?

tumhāre khayāl meñ yih mu-  
kaddama kab (anjām) pāwe-  
gā ?

Sir, I return you many *thanks*,

śāhib, maināp-kā bahut (shukr-)  
guzār hūñ.

This house must be *thatched*  
anew,

is ghar ko na, e sir se (chhāyā)  
chāhiye.

Do you wish for *thick* paper  
or *thin* ?

tum (moṭā) kāghaz chāhte ho,  
yā (bārik) ?

They exercise no *thought* on  
the subject,

is bāt meñ we kuchh apnī ('aql)  
ko daḥhl nahīñ dete haiñ.

He *threatens* to punish them,

wuh unheñ sazā dene-kī (dham-  
kī detā) hai. [baiṭhā.

The prince sat on a *throne*,

bādshāh-zāda (takht) par

*Throw* these bits of paper out  
of doors,

yih kāghaz-ke purze darwāze  
ke bāhar (phenk-do).

It *thunders* very much,  
The *tide* has begun to flow,

barī (garaj hotī hai).  
abhī (jō,ār) shurū hai.

Who brought these *tidings* ?

yih (khabar) kaun lāyā ?

Tie it quite fast,  
 There is a *tiger* in that forest ;  
 also a *tigress*, together with  
 two young ones,  
 This ground has never been  
 tilled,  
 Where shall we procure  
 timber ?  
 Youth is the *time* of learning,  
 He is very *timid*,  
 I am quite *tired*,  
 This is a *title* only,  
 They smoke *tobacco* ;  
 This is *tolerable* writing,  
 She has got the *tooth-ache*,  
 We travelled by the light of  
*torches*,  
 The boat was *tossed* with the  
 waves,  
 Touch this with your finger,  
 There are plenty of *toys* in the  
 bāzār,  
 What is your *trade* ?  
 They *transact* different affairs  
 there,  
 That money has been *trans-*  
*ferred* to me,  
 We have *transgressed* God's  
 commands,  
 Translate this into Persian,  
 Is this a good *translation* ?  
 He has been *transported* for  
 life,  
 We travelled all the way on foot,  
 He is *travelling* in Persia,  
 He *treads* so softly, I don't  
 hear the sound of his step,  
 Their conduct is very *trea-*  
*cherous*,  
 I am going to the *treasury*,  
 I *tremble* with fear,  
 His *trial* will take place to-day,

use *khūb mazbūt* (bāndho).  
 us jāngal meñ ek (sher) hai,  
 aur ek (shernī) bhī, aur  
 unke sāth do bachche.  
 is zamīn meñ kabhī (khetī)  
 nahīñ (hū,ī).  
 ham (shāh-tīr) kahāñ pāweñge ?  
 jāwānī sīkhne-kā (wakt) hai.  
 wuh bahut (dard) hai.  
 main bahut (thak gayā hūñ).  
 yih faḳaṭ (khitāb) hai.  
 we (tambākū) pīte haiñ.  
 yih (mā yukrā) khaṭ hai.  
 us-ke (dāñī meñ dard) hai.  
 ham. ne (mash'al)-kī roshnī  
 meñ sair kī.  
 maujōñ se kishtī (tah o bālā)  
 hū,ī.  
 is ko apnī unglī se (chhū,ō).  
 bāzār meñ bahut (khilone)  
 haiñ.  
 tumhārā (peshā) kyā hai ?  
 we wahāñ raḳam raḳam-kā  
 kārobār (karte haiñ).  
 wuh rūpāiya us se mere  
 (supurd) hū,ā.  
 ham ne khudā-kī (nā-farmānī  
 kī).  
 iskā Fārsī meñ (tarjuma karo).  
 kyā yih (tarjuma) khūb hai ?  
 wuh 'umr bhar-ke liye (kāle  
 pāñī bhejā gayā).  
 ham rāste bhar piyāda (chale).  
 wuh Fārs meñ (safarkartā) hai.  
 wuh aisā āhista (chaltā) hai,  
 ki uske ḳadam kī-āhaṭ mujhe  
 sunā,ī nahīñ detī.  
 inke fī'loñ meñ (daghā-bāzī  
 bharī) hai.  
 main (khazāne) ko jātā hūñ.  
 main ḍar-ke māre (kāñptā) hūñ.  
 us-kā (muḳaddama) āj pesh  
 hogā.

Why do you thus *trifle* away your time?  
 This is but a *trivial* (or *trifling*) affair,  
 He gives them much *trouble*,  
 I can always *trust* to what he says,  
 I am not anyways afraid to *trust* him,  
 I am convinced what he says is the whole *truth*,  
 It is of no use my *trying* to do this,  
 They *tumbled* over one another,  
 Her voice is a little *out of tune*,  
 Turn over this leaf,  
 Twist these cords together,

*tum is tarah kyon apne aukāt (rā, egān khote ho ?).*  
*yih bahut (halki) bāt hai.* [hai.  
*wuh unhen bahut (dikḥ) kartā jo wuh kahtā hai, main us par hamesha (i' tikād kar) saktā. mujhe us par (i' tikād rakhne) men kisi tarah-kā ḍarnahin. mujh ko yakīn hai jo wuh kahtā hai, so sab (sach) hai. is kām-kā (āzmānā) mere liye be-fā'ida hai. we ek dūsre par (gir-pare). uskī āwāz kuchh kuchh (be-rang) hai. is waraḥ ko (ultā, o). in rasiyon ko milāke (ainṭho).*

## U.

This is an *ugly* shaped letter,  
 I have left behind my *umbrella*,  
 They were *unanimous* in their opinion,  
 It is *uncertain* whether I shall go or not,  
 To act thus is *unbecoming*,  
 God only is *unchangeable*,  
 Why do you needlessly *undergo* all this trouble?  
 I do not *understand* your meaning,  
 Will you *undertake* to manage this business?  
 This letter came *unexpected*,  
 He is wholly *unfit* for the task assigned him,  
 The house is *unfurnished*,  
 She is quite *unhappy* on this account,  
 Through God's mercy we escaped *unhurt*,  
 Our sentiments are *united*,

*yih (bad-ṣūrat) ḥarf hai. main (chhāta) pichhe chhor āyā hūn. we apnī rā, e men (muttafik) the. kuchh (thīk nahin) ki ham jā, enge yā nahin.* [hai.  
*aisā kām karnā (nā-munāsib) khudā hī faka! (bar karār) hai. tum be sabāb in taklīfon ko kyon (uṭhāte) ho ? main tumhārī murād nahin (samajhtā). tum is kām ko (uṭhā, oge) ? yih khatt (nāgahānī) pahunchā. wuh us kām-ke bilkul (nā-lā, ik) hai jo uske supurdhū, ā. wuh ghar (ārāsta nahin) hai. wuh is sabāb bahut (ranjīda) hai. khudā-ke faḥl se ham (be ḥazarar) bach-rahe. hamārī rā, e (muttafik) hai.*

Do you conceive this to be <i>unjust</i> ?	<i>tum isko (inṣāfnahīn) samajhte ho ?</i>
We should not be <i>unkind</i> to each other,	<i>ham ko āpas meñ (be-raḥm) honā na chāhiye.</i>
To do so is <i>unlawful</i> ,	<i>aisā karnā (kḥilāfi shar') hai.</i>
They are very <i>unlearned</i> ,	<i>we baṛe (jāhil) haiñ.</i>
<i>Unlock</i> the door,	<i>darwāze-kā kḥul (kholo).</i>
Why are you so <i>unmerciful</i> ?	<i>tūm kyoñ aise (be-raḥm) ho ?</i>
Their demands are <i>unreason- able</i> ,	<i>unke da'we (be-jā) haiñ.</i>
The ways of God are <i>unsearch- able</i> ,	<i>kḥudā-kī rāheñ (samajh se pare) haiñ.</i> [bāhir] <i>hai.</i>
Our joy is <i>unspeakable</i> ,	<i>hamārī kḥwushī (bayān se</i>
His mind is very <i>unsteady</i> ,	<i>uskā dil bahūt (be-ṭhikānā) hai.</i>
I am altogether <i>unwilling</i> to go there,	<i>maiñ wahāñ jāne se sakḥt (nā-rāz) hūñ.</i>
It were <i>unwise</i> not to agree to this,	<i>iskā kabūl karnā (nādānī) hotā.</i>
He has proved himself <i>un- worthy</i> of your protection,	<i>us ne āp sābit kiyā ki wuh tumhārī himāyat pāne-ke (lā,ik nahīn).</i>
Are there any <i>upper</i> rooms in this house ?	<i>is ghar meñ ko,ī (bālā-khāna) hai ?</i>
They are <i>upright</i> in their deal- ings,	<i>we apne mu'āmalon meñ baṛe (kḥaṛe) haiñ.</i>
No one <i>urged</i> him to do so,	<i>kisī ne aisā karne ko use (āmāda) nahīn kiyā.</i>
This business is <i>urgent</i> ,	<i>yih kām (zarūrī) hai.</i>
Of what <i>use</i> is this ?	<i>yih kis (kām-kā) hai ?</i>
I never <i>uttered</i> such a word,	<i>maiñ ne aisi bāt kabhī nahīn (kahī).</i>

## V.

He exerts himself in <i>vain</i> ,	<i>wuh (be-fā,ida) koshish kartā hai.</i> [kartā hūñ].
I <i>value</i> his friendship greatly,	<i>maiñ uskī dostī-kī bahūt (kadr in motiyon-kī (kīmat) kyā hai ?</i>
What is the <i>value</i> of these pearls ?	<i>ye chīzeñ baṛī (kīmatī) haiñ.</i>
These things are <i>valuable</i> ,	<i>wuh (ghurūr) se bharā hai.</i>
He is full of <i>vanity</i> ,	<i>is bāi-kī bābat (mukḥtalif) rā,ēñ haiñ.</i>
There are <i>various</i> opinions about it,	<i>is chāukī par (raughan) nahīn lagāyā gayā.</i>
This chair has not been <i>var- nished</i> ,	

Confiding in his luck, he <i>ventured</i> all his property on this risk, Verily I cannot believe you,	<i>apnī k̄ismat-ke bharose, usne apnā sārā māl is k̄hatre meñ (dālā).</i> (sach-much) main tum par 'itimād nahīn rakh-sakta.
I meet with nothing but <i>vexation</i> in this business,	<i>is kām meñ (tasdī) ke, siwā aur kuchh mujhe ḥāsil nahīn hota.</i>
They make no distinction between <i>vice</i> and <i>virtue</i> ,	(burā,ī) aur (bhalā,ī)-ke dar-miyān we kuchh farq nahīn karte.
We should be <i>vigilant</i> in avoiding evil, What is the name of this <i>village</i> ?	ham ko burā,ī se parhez karne meñ (hoshyār) rahnā chāhiye. <i>is gānw-kā nām kyā hai ?</i>
He cannot <i>vindicate</i> his conduct, I must not <i>violate</i> the orders of the government,	<i>wuh apne chāl chalan-kī bābat ('uzr) nahīn kar saktā.</i> <i>sarkār-ke ḥukmōñ-kī mujhe (nā-farmānī) na karnā chāhiye.</i> [war] hai.
His temper is very <i>violent</i> , Let us always maintain <i>virtuous</i> conduct, I am going to <i>visit</i> him,	<i>wuh mizāj meñ bahut (ghuṣṣa-ham hamesha (nek)-chalan ikhtiyār karen.</i> <i>main us-kī (mulākāt) ko jātā hūñ.</i>
She has a fine <i>voice</i> , Is the book in one or two <i>volumes</i> ?	<i>uskī achchhī (āwāz) hai.</i> <i>is kitāb-kī ek (jild) hai yā do ?</i>
He is now on a <i>voyage</i> to Madras,	<i>ab wuh Madrās ko (tarī-kī rāh) jātā hai.</i>

## W.

Please to give me a <i>wafer</i> , What <i>wages</i> do you receive ? Tell him to <i>wait</i> in this room,	<i>mujh ko ek (wefar) dijiye.</i> <i>tum kyā (ujrat) pāte ho ?</i> <i>us se kaho ki is kamare meñ (ṭhahare).</i>
I have been <i>waiting</i> for you two hours, You must endeavour to <i>wake</i> early, Do you mean to <i>walk</i> or ride ? The garden <i>wall</i> has fallen, I have <i>wandered</i> in all directions over the country,	<i>main tumhārī do ghanṭe se (rāh dekhtā hūñ).</i> <i>tum zarūr tarke (uthā) karo.</i> [yā sawār ? <i>tum (piyāda) chalā chāhte ho bāgh-kī (dīwār) gir-parī.</i> <i>main ne mulk meñ sab taraf (sair kī) hai.</i>



I *want* much to see him,

This is his *warehouse*,

This table is *warped*,

This horse is *warranted* with-  
out blemish,

*Wash* your hands,

Who is your *washerman* ?

Why do you *waste* your paper ?

I *watch* an opportunity of  
going there,

Your *watch* goes remarkably  
well,

These candles are of *wax*,

Is this the *way* to Calcutta ?

I *wear* a suit of clean clothes  
every day,

The weather is now *warm*,

He *weaves* the kind of cloth we  
wear,

He will return in a *week*,

He *weeps* because of the death  
of his son,

Has this sugar been *weighed* ?

What is the *weight* of this  
stone ?

You are *welcome*,

Tell them to dig a *well*,

I understand *well* what you  
say,

This paper is very *wet*,

I *whispered* that to him,

I heard somebody *whistling*,

You are welcome to the *whole*,

I want some cloth *wider* than  
this,

He died leaving a *wife* and six  
children,

The bird flew out at the  
*window*,

*main use bahut dekhā (chāhtā hūn).*

*yih us-kā (gudām) hai.*

*is mez men (kham) ā-gayā.*

*(wa'da) hai ki is ghore-ke kuchh 'aib nahīn.*

*apne hāth (dho lo).*

*tumhārā (dhobī) kaun hai ?*

*tum apnā kāghaz kyūn (kharāb) karte ho ?*

*main wahān jane ko mauka' (dhūndhtā) hūn.*

*tumhārī (gharī) achchhī chaltī hai.*

*yih battī (mom)-kī hai.*

*Kalkatte-kī yih rāh hai ?*

*main har roz saf kapron-kā ek jorā (pahintā hūn).*

*ab mausim (garmī)-kā hai.*

*jis tarāh-kā ham kaprā pahinte haiñ, usī tarāh-kā wuh (buntā) hai.*

*wuh ek (hafte) men phir āwegā.*

*wuh apne bete-ke marne ke sabāb (rotā) hai.*

*yih shakar (taulī) ga,ī hai ?*

*yih patthar kitnā (bhārī) hai ?*

*tum (bhale ā, e).*

*un se kaho ek (ku, ā) khodeñ.*

*jo tum kahte ho so main (khūb) samajhtā hūn.*

*yih kāghaz bahut (gīlā) hai.*

*main ne wuh bāt āhista us-ke kān men (kahī).*

*kisī shakhṣ ko main ne (sīṭī bajāte) sunā.*

*tum chāho to (sab) lo.*

*main thoyā kaprā is se ('arīz) chāhtā hūn.*

*wuh (bībī) aur chha larke chhorke mar-gayā.*

*chiriyā (khirīkī)-kī rāh se u- ga,ī.*

I like the <i>winter season</i> ,	<i>mujhel (jāre-kā mausim) pasand hai.</i>
She possesses much <i>wisdom</i> ,	<i>us-kī barī (dānā,ī) hai ?</i>
They only are <i>wise</i> who fear	<i>('aqlmand) faḳaṭ we haiñ jo</i>
God,	<i>ḳhudā se ḳarte haiñ.</i>
What is your <i>wish</i> ?	<i>tumhārī (ḳhwāhish) kyā hai ?</i>
They <i>wish</i> to remain here,	<i>we yahāñ rahā (chāhte) haiñ.</i>
Has he any <i>witnesses</i> ?	<i>uske ko,ī (garwāh) haiñ ?</i>
This <i>world</i> was created by the	<i>yih (dunyā) ḳhudā-kī ḳudrat</i>
power of God,	<i>se paidā hū,ē.</i>
Nobody can evince <i>wonder</i> at	<i>ko,ē ādmī is se (ta'ajjub nahīñ</i>
this,	<i>kar saktā).</i>
She <i>works</i> to support herself	<i>wuh (miḥnat kartī hai) kī</i>
and family,	<i>apne ta,īñ aur apne bāl</i>
	<i>bachchoñ ko pāle.</i>
We <i>worship</i> one God only,	<i>ham faḳaṭ ek ḳhudā-kī (ibādat)</i>
	<i>karte haiñ.</i>
I am not <i>worthy</i> of so much	<i>maiñ itnī miḥrbānī-ke (lā,īḳ)</i>
kindness,	<i>nahīñ.</i>
Venom was extracted from the	<i>(zakḥm) se zahar nikālā gayā.</i>
<i>wound</i> ,	
Some of our <i>sepoys</i> were	<i>hamāre ba'ze sipāhī (zakḥmī)</i>
<i>wounded</i> ,	<i>hū,e.</i>
That ship was <i>wrecked</i> ,	<i>wuh jahāz (tabāh hū,ā).</i>
<i>Wring</i> the water from the cloth,	<i>kapre-kā pāñē (nichor) ḳālo.</i>
Let me see if I can <i>write</i> as	<i>deḳhūñ, agar maiñ tumhārī</i>
well as you,	<i>mānind achchhā (likh)-sa-</i>
	<i>kūñ.</i>
You have bought the <i>wrong</i>	<i>tum ne (aur hī) ḳism-kā bīj</i>
kind of seed,	<i>mol-liyā hai.</i>

## Y.

This stick is a <i>yard</i> long,	<i>yih lakṛī ek (gaz) lambī hai.</i>
He is ten <i>years</i> old,	<i>wuh das (baras)-kā hai.</i>
That appears <i>yellow</i> ,	<i>wuh (pīlā) ma'lūm hotā hai.</i>
<i>Yesterday</i> it rained much,	<i>(kal) pāñē bahut barsā.</i>
She is quite <i>young</i> ,	<i>wuh nau-(jarwān) hai.</i>
In the season of <i>youth</i> ,	<i>(jawānī)-ke aiyām meñ.</i>

## Z.

He showed great <i>zeal</i> ,	<i>usne barā (tapāk) ḣāhir kiyā.</i>
They are very <i>zealous</i> ,	<i>we bare (sargarm) haiñ.</i>
The breath of the <i>zephyr</i> feels	<i>(bād i ḣabā) ham ko ḳhḣush ātī</i>
pleasant to us,	<i>hai.</i>



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